A GARDEN of Spirituall Flowers.

PLANTED BY
Ri. Ro. *Ri. Gree.*
Will. Per. *M. M.*
and *Geo. Web.*

Corrected and inlarged.

1. Part.

LONDON:
Printed by *T. B.* for *R. Bird*, dwelling at the signe of the *Bible* in Cheapside. 1630.

A Direction vnto true happineſſe, ſtanding of three parts.

Admonition to the Reader.

I Pray thee (gentle Reader) firſt learne to vnderſtand this Direction, examining it in euery point, ſo that thou find it true and agreeing with the holy Scripture. Then conſider how thou likeſt and alloweſt of it. Both which, if thou doeſt, thou ſhalt eaſily find and feele the whole to worke vpon thee, as it is to be deſired. The firſt part by diligent meditation, will humble and bring thee low in thine owne ſight, and raiſe in thee a true ſorrow of heart, ſeeing thy dead-

The benefit of this Direction is firſt to vnderſtand it, ſecondly, to examine it, thirdly, to conſider how thou likeſt it. The firſt part tendeth to humble thee.

ly misery. The second Part, by the working of Gods Spirit, shall settle thee in most cleere safety and peace, by seeing thy selfe deliuered from the same misery. The third Part will shew thee how to change thy life, and conforme it vnto the will of God, and giue thee direction how to walke with God daily. If thou dealest not soundly with thy selfe in the two former Parts, neuer set vpon the third. And although thou attaine to the vse of them both, yet shall it be meet for thee to proue thy selfe daily by them, that thine estate may be found good indeed, and also make the third Part in stead of a daily direction for thee, vntill thou see thy selfe reformed, and made like vnto it, which is the true vse of it: For he that is come to repentance in truth, must make a daily vse of them all three. Farewell.

The second part to settle thee in peace.

The third part to conforme thee to the will of God and how to walke with God.

A daily triall most necessary.

Note the nature of true repentance.

A GARDEN OF Spirituall Flowers.

The first Part.

EVery one that will be saued, must first know and be perswaded in heart, of his miserable estate, layd forth in these eight points following, and bee truely humbled thereby.

Rom. 5. 12.

A good note for al that will be saued.

1 That wee were created happy in the loynes of *Adam*: which happinesse he lost by his fall, and we through him; & so are brought to vtter misery.

Mans misery by *Adams* fall. Gen. 1. 6. Eph. 4. 14. Eph. 1. 1, 2, 3.

2 That this our misery consisteth first in our guiltinesse of *Adams* transgression, and our owne borh originall and actuall sins: And secondly, in the desert & punishment thereof, which is death temporall of the body, & eternal both of body and soule, with al the calamities that appertain to them both.

Wherein mans misery consisteth. Rom. 5. 12. Psal. 51. 5. Tit. 3. 3. Rom. 12.

See the nature of sinne.

3 That our sinfulnesse is such, as it continually defileth al our actions, our thoughts, words and deeds; and that the punishment (which is Gods curse) is such as lyeth vpon vs alwaies, and in all places; and that we are nothing but a lumpe of sinne, and vnder the wrath of God continually.

Deut. 27. *Note.*

Rom. 1. 18 Mat. 6. 26

4 That no man is able to satisfie for his sinnes, to appease Gods wrath, and to come out of this misery, by any thing that he can doe, or that may be done by any other man for him. And that none is able to beare and ouercome the intolerable weight of the curse of GOD which hangeth ouer him for his sinne.

Psal. 49. 7. An especiall meanes to make vs goe out of our selues

1 Pet. 4. 12

5 That they which know not this still goe forward in it without trouble of minde, thinking their case good enough. They that only know it, being full of poyson and rebellion, for the most part rage against the doctrine thereof, & become more greedy to go on in all euill, when they see their sin

The woful misery of them that know not their misery. Rom. 7. 8.

so

forbidden; or at leaſt they abide ſtill in it. But if any be pricked in conſcience, and hũbled by this, he maketh a right and profitable vſe of it; as ſhall be ſeen in the ſixt point. Act. 2. 37.

6 That ſeeing it is thus with men; they who haue not mourned, and yet ſee they haue cauſe, muſt ſorrow and weep, turning their laughter into wailing, and their ioy into heauineſſe, till they ſee thẽ ſelues deliuered from this woe; for they are not to bee ignorant that there is hope. What they muſt doe that haue not mourned for their ſins. Acts 2. 37. Iocl 1. 12. 13. Iam 4. 9.

7 That to attaine this mourning, (which is hardly wrought in vs) theſe meanes, and ſuch like are to bee vſed. 1. That wee harden not our hearts in hearing the Law, but ſuffer it to worke vpon vs. 2. To be willing to examine our hearts & liues, for the finding out of ſome ſpeciall ſinnes, and when wee ſee them, we doe not lightly paſſe them ouer, and confeſſe them, but aggrauate them, to humble vs. 3. That wee conſider the greatneſſe of the puniſhment, Seuen ſpecial meanes muſt be vſed to attain vnto mourning. Pſal. 59. 7. 1 Pſal. 4. 4. 2 1 Sam. 15. 3 Dan. 9. 5.

with the eternity thereof. 4. An holy
4 desparre of any remedy from our
selues, or any other creature. 5. A per-
5 swading of our selues that many are
damned for those sinnes which we liue
Lu. 16.26 in. 6. That we weigh and consider our
6 mortality in this life, & the vncertain-
Psa. 50.12. ty of our death. 7. And finally, vse all
1 Cor. 11. the afflictions which God layeth vpon
7 vs, vnto this end.
Iam. 4.14.
Heb. 12.26

27 8 That this mourning and sorrow-
Note. ing for sinne, and the woe it hath
1 Sam 7.1. brought vpon vs, cannot appease Gods
What the end of true mourning is. wrath towards vs; but is required of
Acts 2.37. all vnbeleeuers, to breake their hearts,
and cause them to lament after God;
not to iustifie them before GOD, but
to make them fit to receiue the Gos-
pell, and prepare them to his voyce,
that saith, *Come vnto mee, all yee that*
Mat. 11.28 *trauell, and are laden, and I will giue*
you rest. For although men cannot
An especiall obseruation. make account of the remedy, except
they feele their need and misery; yet if
Mat. 9.12. any rest in this sorrow, and seeke not

the

the remedy following in the next Part hee ſhall neuer be happy : for it ſhall either vaniſh and be forgotten in time, leauing no fruit behind, or driue them to vtter deſpairing.

1 King. 21 Mat. 27. 5.

Note. How hee ſhould be raiſed that is caſt downe by the ſight of ſinnes.

Iob. 3. 16. 1 Tim. 1. 14 15, 16. Mat. 1. 21. 1 Pet. 1. 18

Eight ſpecial remedies to be obſerued by him that would be raiſed. First remedy is, perfect ſatisfaction, & perfect righteouſneſſe.

The ſecond Part.

HE muſt know and be perſwaded, that he is as fully and clearely reſtored vnto happineſſe, as hee was deepely plunged into miſery : which is declared in the eight points following.

1 That God hath prouided a remedy againſt all this miſery, by which we may be ſet free from it. This remedy is perfect ſatisfaction, and perfect righteouſneſſe ; whereby onely wee may bee freed from death, and reſtored vnto life: ſo as Gods Iuſtice may be fully anſwered, all our ſinnes forgiuen, and wee adopted vnto eternall life.

2 Remedy where it is to bee found.

2 That this remedy is not to bee found but onely in CHRIST IESVS, who being both God & Man, hath in

Our

Esa 53.5. our Nature, ſuffered the punishment due vnto our ſinnes, to deliuer vs from the ſame; and fulfilled the righteouſneſſe of the Law, to iuſtifie vs before God: and ſo deliuering vs from ſinne and death, hath reſtored vs to righteouſneſſe and life; being made vnto vs (from GOD his Father) Wiſedome, Righteouſneſſe, Sanctification, and Redemption: that whoſoeuer glorieth may glory in the Lord.

Rom 5.1 1 Cor. 1. 30, 31.

The third remedy is Faith.

3 That the onely meanes to receiue Chriſt, and in him ſaluation, is Faith in his perſon, mentioned in the former part of this Direction: ſeeing Chriſt hath plainly affirmed, that he is a Phyſician to ſuch ſicke ones; and called them to receiue, that is, to beleeue it. Which Faith is a wonderfull and ſupernaturall grace of God, whereby we receiue Chriſt & all his benefits, and is ordinarily wrought in mens hearts by the outward preaching of the Word and the inward operation of the holy Ghoſt. Therefore ſuch as ſeeke this

Luk. 5.31. Mat. 11. Rom. 10

What faith is.

Ioh. 1.43. Note.

mu

must heare Sermons often & diligently, they must bee much moued and drawne by the reports of other godly; as *Andrew* by *Peter*, and *Nathaniel* by *Philip*. And they must be encouraged to beleeue, by the example of others, who were as far off as they: they must vse good company, as *Paul* when hee was cast downe, sought to ioyne himselfe to the Apostles & reuerence Gods graces in the Ministers, and in his people. By these meanes many haue beene added to the Church, and beleeued. Act. 19. 1 Cor. 14.

4 That by these glad tidings preached in his name, and the other means, God draweth the hearts of such as shall enioy it, after they know that there is a remedy, to hunger after it, and desire it aboue all other things: not fleetingly, nor couertly, but feruently & constantly, so as nothing can satisfie them without it; and to prize it aboue all other things: which grace, being a peculiar gift of the Spirit, is not without faith in some measure. And though it be not in Acts 4. 7.

The fourth remedy is to hunger after the remedy. Ioh. 6. 44 To hunger after grace is a peculiar gift of the Spirit Mat. 13. 4 Note.

full assurance by and by, yet so as they neuer cease, till they can apply it to themselues. Which shall be, when they haue felt the sweetnesse of Christ, whē they see they take the yoake vpon them, and be willingly subiect to his Word & Commandement, then they Mat. 11. 29 shall finde rest vnto their soules.

5 That wee therefore feeling what great need wee haue of it, as hauing beene pricked in our hearts for our sin and damnable estate, and been broken hearted; yet hauing this feruent desire after it, & so highly esteeming it as nothing more, may apply it to our selues, and do rest perswaded (for all our vnworthinesse) that it is ours, and freely bequethed to vs of God, because Christ is giuen of God, & hath giuen himselfe for such. And for our better encouragement hereunto, wee are to know that Christ cōmandeth, exhorteth, and beseecheth vs to beleeue in himselfe; so that wee need not feare that it is presumption thus to doe.

The fifth remedy is to apply the remedy. 1 Ioh. 3. 23

Note the tender affection of Christ to vs

6 And seeing wee are so fearefull at our first calling, that we dare not think we haue faith, know that these are sure tokens of it, if we striue against doubting; if we, not feeling it, complaine bitterly of the want of it; if we seeke feruently to be setled in beleeuing, if we desire to search out the sinne which may possibly hinder vs, to expel it: and some one of these, or other Graces like them, shall euer be seen in the beleeuer by such as can iudge, though not alwaies perceiued of the party himselfe: euen as by mouing, breathing, feeling, &c. it is gathered, that life is in the body, which lyeth for dead.

7 That by all good meanes we confirme this faith in vs daily: the means are partly those which are set down in the third point of the third Part, and namely, the exāples of others, who of weake became strong; the often & due considering of Gods loue, that it is vnchangeable, and our owne experience, who beleeuing the Promise when wee thought

The sixt remedy i to striue against doubting and to la bour to be setled in beleeuing

Note. The seuenth remedy is to vse al good meanes to confirme this faith in vs daily

Remember well the meanes. Heb. 11. 3 Ioh 13.

thought it impossible, may much more now be perswaded of it, and of the fauour of God, especially seeking it penitently as we did then: But if we grow not, we began but counterfaitly.

Psal. 77. 11 12

8 How to know whether Faith be confirmed, and we perswaded of our saluation

8 That if our Faith bee confirmed, and we perswaded of our saluation and Gods fauour, it will appeare in vs by these signes, which may be called inseparable cōpanion to it. First, that we haue peace with God, and reioyce for it sensibly. Secondly, that wee loue the Lord most dearely, and Gods people heartily. Thirdly, that wee haue our hearts enlarged to praise God secretly and openly, for so great kindnesse, as to preferre vs before so many thousands. Fourthly, to wonder at it in giuing thankes. Fiftly, if we pity, comfort, and strengthen others. Sixtly, if we long to goe hence, where we are absent from the Lord. Seuenthly, desire to goe home to him. And lastly, if we mourn for our vnkindnesse past towards God, who was so kind to vs, euen while we wandred from him.

8 Notes.

1 Rom. 5. 1.
2 1 Pet. 1. 8.
3 1 Ioh. 3. 14. Psal. 77. 6. Psal. 126. 12.
4
5
6
7
8 Ioh. 14. 2. 2 Thes. 5. 13. 1 Cor. 5. 6.
8 Ier. 31. 18, 19. Rom. 5. 8.

The third part.

HE must vnderstand and practise to the end of his life, that manner of conuersation which God hath appointed and commanded euery faithfull Christian to walk in, after he hath once beleeued, as it is shewed in the eight points following.

1 That he that is saued by Christ, is also by him mortified vnto sinne, and regenerate vnto righteousnesse & true holinesse: and finally, is become a new creature: and being now by Faith in Christ made the childe of God, doth withal receiue of God a mind to know him, an heart to loue him, a will to please him; and in some measure also strength and power to obey him: and although with imperfection, yet with manifest difference from his former estate: and contrarily he doth hate sin, as he loueth goodnesse.

Tit. 2. 11. Whatsoeuery man must doe after hee hath beleeued. He that is saued by Christ, is First mortified. Secondly sanctified Thirdly, become a new creature. 2 Ioh. 5. 10. Rom. 6. 4, 5, 6. Rom. 8. 25 What euery one receiueth from God that is a new creature,

2 That the beleeuer being thus sanctified and changed, must giue all diligence

Pro. 4. 23. Secondly what he must doe

that is sanctified and changed.

Mat. 4. 10.

Acts 26. 18 Wherein true repentance standeth.

gence to keepe his heart in that estate afterward, and endeauour to practise a godly life in his particular actions, that is, deny all vngodlinesse in his behauiour, and worldly lusts in his heart: and contrarily, liue soberly himselfe, in moderating his affections in all lawfull liberties, religiously towards men, in giuing euery one their due; and holily towards God, in worshipping and seruing him onely: In which things standeth our true repentance.

Thirdly, what the Lord doth to euery one that is truely reformed. 1 Pet. 1. 2. 2 Pet. 1. 5. Two things necessary for euery one that would be confirmed in a christian course.

3 That vnto euery one that hath Faith, and is truely (though in weakenesse) reformed, God giueth willingnesse, readinesse and desire to vse the meanes which he hath ordained for the keeping and confirming of himselfe in this Christian course. Vnto which are necessary these two things: a certain Direction and Order of proceeding in this estate, by obseruing our selues, that in one thing as well as another, we keepe a good Conscience: Of if we be ouer-

ouertaken, or ſtep out of the way, yet that we lye not ſtill, but returne. And that Armour of a Chriſtian ſet downe, the chiefe parts whereof are theſe ſix: Sincerity, Righteouſnes, Faith, Hope, Preparation for afflictions, & Knowledge of Gods word, to diſcerne the deceitfulneſſe of Sinne. For the keeping of theſe wee muſt pray often, and earneſtly with watching; adding thereunto, hearing of the Word preached, and the vſe of the Sacraments, Reading, Meditating, Conference, good example of others, Gods Benefits and Chaſtiſements daily meditated of, and rightly vſed, and our owne experience.

cc. 8.6,7

Eph. 6.14

Note.

Luk. 18.1

Lu. 12.17

4 That out of all that hath beene before ſet downe, and namely, in theſe three former points, wee gather out a direction to guide our ſelues euery day vnto the end: a ſumme whereof is this. Firſt, that euery day as we ſearch and finde out our ſinnes, we heartily diſlike and renounce them and repent. Se

Fourthly, what muſt be gathered out of the former directions, namely, a ſpeciall direction conſiſting of eight parts. Iob 1.5

2 condly, that euery day we be rayſed vp
in aſſured hope of the pardon of them,
by the promiſe of God in Chriſt. Third-
3 Petition ly, that euery day we keep our heart in
frame, weaned from carnall liberty, &
4 fit to any duety. Fourthly, that euery
Deut. 25 Petition day we bee ſtrongly armed againſt any
knowne ſinne. Fiftly, that euery day we
5 endeauour to doe any duety commanded. Sixtly, that euery day we pray for
6 all neceſſaries; and namely, that wee
1 Theſ 5. 18 watch and pray to bee ſtrengthened
againſt ſinne, and ſtedfaſt in our Chri-
ſtian courſe. Seauenthly, that euery day
7 our thankes for benefits already rece-
Rom. 5. 1. Phil 4. 4. ued, and other ſtill certainely hoped
for, be continued. Eightly, that euery
8 day, we hold faſt and keepe peace with
God, and ſo lye downe in it. Theſe are
not ſo inioyned euery day, as though it
were enough barely to thinke of them
euery day, but that we be accompanied
Note with the moſt of them through the day,
and ſtrengthened with the reſt; I meane
Prayer and thankeſgiuing. So that
b

by the helpe of them all, wee may bee made able to passe the day both in company and solitarinesse; at home and abroad; in afflictions and prosperity; and in all our actions of the day to honour God therein, according to that which is written, *Whether wee eate or drinke, &c.* 1 Cor. 1

5 That wee bee watchfull to withstand and auoide all the lets which may hinder this course: as want of the meanes, and namely, the helpe of the Word preached, sloathfulnesse, carelesnesse in obseruing our waies, a yeelding to temptation, commounesse and boldnesse in sinne, and a thinking that wee are well enough alreadie; wearinesse in doing good, vntowardnesse, custome in sinne, and long lying in it, the vsing of ill company, worldlinesse prophanenesse of heart, loosenesse of the eye, eare, tongue, &c. Fiftly, th wee be watchful to with-stand all the lets which m hinder th course. A dang rous temp tation of Sathan. Apo. 3. 17

6 That the Lord hath commanded, and doth promise to perform that euery one of his faithfull seruants, shal per- Ier. 13. 23 Sixtly, what the Lord pro miseth to his faithfu seruants

seuere in this course, by that power he giueth them by Faith. This perswasion is no small encouragement vnto continuance and constancy in hope, patience, and wel-doing.

Seauenthly, that we often proue our repentance, whether it be sound VVherein fiue Notes

7 That lest we deceiue our selues, we be able to proue, and doe often indeed proue, as we shall see cause, that our repentance is sound: which may appeare to vs by these notes. First, if our hearts be changed. Secondly, if we auoid one sinne as well as another. Thirdly, if we keepe our hearts with all diligence, hauing so often found them false and deceitful, so that good life may come frō thence. Fourthly, if we labour to please God according to his Word, as well in wel-doing, as in the deeds themselues. Fiftly, if wee still goe forward in this course without fainting or discouragement, as our knowledge increaseth, & if we fall asleepe, & offend against our knowledge, that we complaine of our corruption, and be not quiet vntill by relenting for our sinnes and earnest sui-

1
2
3 Pro. 4. 23
4 2 Chro. 2. 25.
5 Can. 5. 2.

ing to God, he turne to vs againe and receiue vs; which he will doe, and then be more carefull afterward against the least occasions.

8 That this course bringeth sound Wisedome, Experience and Comfort; & teacheth vs how to carry our selues in all estates & conditions of life, whether of trouble or peace, and to answer all the cauils and quarrels of the Diuel and his instruments. It bringeth vs into most inward acquaintance and communion with God in Christ; maketh vs ready to dye, fit to liue, and to finde greater gaine in both, then in any other estate. And in one word, happy here, and happy euer. Whereas without it, the beauty and benefit of a Christian life, is smally or not at all enioyed: nor after, the kingdome of glory possessed

Eighthly, what this christian course bringeth.

1

2

3

Ioh. 1. 3.

4

Phil. 1. 21
Psal. 1. 2.
Mat. 19. 28

The Conclusion.

IHaue set before thee (gentle Reader) a frame of a Christian course in these three parts. Now when in knowledge, liuing, and going about the practise hereof, it is entred vpon, and thus farre raised vp, yet it is but a house vntiled, and vndawbed, without windowes, doores, implements, and other furniture: and

Note. therefore not so to be left. Some neuer doe so much as enter vpon: Some beginning, doe not finish it. And yet the first sort may be long beating about it. The last are grosly deceiued to let it stand vnperfected, and therefore neuer reape the benefit of it. Such are they who hauing begunne in all these three

The properties of a true Christian. Parts, leaue off as though they had done all. But the true Christian, hauing laid for himselfe this good foundation, buildeth thereupon proportionably, as the Apostle saith, and so reapeth a sure and constant fruit of his labour, notwithstanding all the trouble and dangers that may assaile him. And if thou goest about to be directed by this, take heede it waxe not

Eph. 4 16 *Note.* louthsome to thee in time, and vsed for fashion, and not to gouerne thee, for then thou looseſt the benefit of it (as one that eateth meate with a full stomack and not for hunger) and it shall loose her beauty with

Mat. 7. 24 thee. And yet through sloath, negligence, and loue of this world, with the pleasures of it, and manifold discouragements, this will come to passe.

Pro. 27. 7.

FINIS.

By RICHARD ROGERS.

Direction

Directions how to liue well, *and to dye well.*

IN the Morning awake with GOD; and before all other things, offer vp vnto him thy morning Sacrifice of Prayer: wherin remẽber, First, to giue hearty thanks vnto him for all his mercies bodily and spirituall; and namely, for thy late preseruation: Secondly, make an humble Confession of thy sins, with earnest desire of pardon: Thirdly, aske such necessaries as are requisite for thy soule and body, with feruent request to be relieued in them: & namely, desire his blessing vpon thy labours in thy calling in the day to come.

Three things to be remembred in the morning
1
2
3

In what place soeuer thou art, let this perswasion abide in thine heart, that thou art before the liuing God: and let the remembrance hereof strike thine

Whersoeuer thou art, be perswaded thou art in Gods presence

heart with awe & reuerence, and make thee afraid to ſinne.

Make conſcience of idle, vaine, vnhoneſt & vngodly thoughts: for theſe are the ſeeds and beginnings of actuall ſinne in word and deede.

Make conſcience of idle thoughts.

Haue a ſpeciall care to auoide thoſe ſinnes which thou findeſt thy Nature moſt prone vnto; and eſchew thoſe prouocations which were wont moſt to preuaile againſt thee.

Note ſpecially thy boſome ſinnes.

Follow with faithfulneſſe and diligence thy lawfull particular Calling in which thou art placed.

This will keep thee from many temptations.

Thinke euermore thy preſent eſtate and condition to be the beſt eſtate for thee, whatſoeuer it be; becauſe it is of the good prouidence of God.

This will cauſe contentment.

Looke well to thy carriage in company, that thou doe no hurt by word or example; nor take any from others, but endeauour rather to doe good.

This will procure much comfort.

Vſe ciuill honeſty towards all men: good Conſcience, and good manners muſt goe together.

Note

If at any time against thy purpose thou be ouer-taken with any sinne, lye not in it, but speedily recouer thy selfe by repentance.

A good Caueat.

When any good motion or affection doth arise in thine heart, suffer it not to passe away, but feed it by reading, meditating, or praying.

This will occasion thy communion with God. This will increase feruencie.

Esteeme of euery present day, as of the day of thy death: and therefore liue now, euen as though thou wert now dying: and doe those good duties euery day, which thou wouldest doe, if this were thy dying day.

A good preseruatiue against sin.

At the end of the day, before thou lye downe in thy Bed, call to minde how thou hast spent the day that is passed: thy misdoings repent, and praise God for assisting thee with his grace in the duties which thou hast performed.

Thankesgiuing a good meanes to get new benefits.

Sleepe not at night, before thou hast commended thy selfe by prayer into the hands of God: for thou knowest not whether (falne asleepe) thou shalt rise againe aliue.

A good meanes to be kept in safety.

Let

Let prayer be the Key to open the Morning: and the Barre to shut in the Euening.

Walke as the Children of light.

As the iust liue by Faith, so the iust liue the life of Faith. Now they liue the life of Grace; one day they shall liue the life of Glory.

Directions how to dye well.

THinke that the greatest work thou hast to finish in this world, is to die well; and to make an happy departure out of this world. They which die wel, die not to die, but to liue eternally.

Be euery day ready to leaue this life. That man doth finish his dayes in best sort, that euery day esteemeth the last day of his life to be present & at hand.

Endeauour before death come vpon thee to pull out his sting, and take from him his power and strength, by humbling thy selfe in the time present, for all

all thy sinnes past, and by turning thy selfe vnto GOD for the time to come. That man can neuer dye ill, that hath a care to liue well.

A good obseruation.

Inure thy self by little and little to die, before thou come to that point that thou must needs die. He that leaues the World before the World leaues him, giues Death the hand like a welcome Messenger, and departs in peace.

Remember to obserue this rule.

It is good to doe it beforehand, but doe not now deferre it.

Chiefly when thou art visited with Sickness or olde age, thinke either of these a Summoner, warning thee ere long to appeare before the great Lord, Iudge of all the world: therefore now prepare to set all things in good order, and make thine accounts ready.

Make a new examination of thy selfe and conuersation passed. Make a new confession vnto God of thy new and particular sinnes: as God sends new corrections and chastisements, make new prayers, & more earnest then euer before for pardon of thy sinnes, and reconciliation with God in Christ, by all meanes

A good meanes to bee kept from great and heauy afflictions.

meanes auoid thoſe ſinnes which thou in
findeſt and feeleſt to increaſe the wrath fo
of God againſt thee. fo

Seeke reconciliation with thy neigh fo
bour by free forgiueneſſe of them tha fo
haue offended thee; and earneſtly de de
ſire to be forgiuen of all that haue bin ar
offended by thee. Set thine houſe and ga
familie in order, by diſpoſing of thy m
worldly Goods in thy Will and Teſta- th
ment; thereby thou ſhalt dye not the
more quickly, but the more quietly o
and preuent the brawles and iarres tha r
otherwiſe (when thou art gone) may h
ariſe from thine heyres. Thou parteſt c
with earthly poſſeſſions, and art going v
to take poſſeſſion of heauenly. In the b
laſt agony of death, when all things in i
and of the world doe faile and forſake l
thee, reſt thy ſelfe by Faith, on the fa- c
uour and mercy of God in Chriſt, and t
comfort thy ſelfe in the Lord thy God. l
What ſhall ſeparate from the loue of
God in Chriſt? not life nor death.

Let thine Heart and Tongue be ſtill

im-

An eſpe-ciall note whereby we may be aſſured our ſinnes are pardoned. The neg-lect of this too com-mō a fault euen in Gods chil-dren.

It is a no-table ſhield againſt the temptati-ons of Sa-than.

imployed in prayer to the Lord: Firſt, for patience in thy trouble: Secondly, for comfort in thine afflictiō: Thirdly, for ſtrength in thy weaknes: Fourthly, for deliuerance at his pleaſure. Yea, endeauor euen to die praying: when thou art in the depth of miſeries and at the gates of death, there is a depth of Gods mercy, which is ready to heare & helpe thee: Miſery muſt call vpon Mercy.

What the heart and tongue of the childe of God ſhould be imployed about in ſickneſſe.

1
2
3
4

Be willing and ready to depart out of this world, without murmuring or repining, whenſoeuer, whereſoeuer, or howſoeuer it ſhall pleaſe the Lord to call thee. For why ſhouldeſt thou vnwillingly ſuffer a ſhort death, that will bring thee to the fruition of eternall ioyes? Perſwade thy ſelfe, that if thou liue, by the mercy of God, thou ſhalt do well: But if thou dye, doubt not but thou ſhalt doe better. And with a free heart ſpeake it: *Come Lord Ieſus.*

Note for thy comfort.

For this purpoſe be carefull with *Paul* to haue a cleere cōſcience both before God and men.

Laſtly, when thou feeleſt death approaching, commend thy departing ſoule into the holy hands of God: He gaue

Get faith, and thou wilt neuer deſire to liue long if God call for thee.

It will be a blessed and happie change.

gaue it, to him surrender it againe. Laying thy selfe downe to sleepe and rest, God shal make thee dwell in euerlasting safety.

The Graue is ready for mee.

Ioh. 17. 1.

Note.

A good life till death, and a good death after a good life, are the best meanes to attaine an eternall happy life in heauen. As death leaueth thee, so shall iudgement finde thee.

Christ is to mee, both in life & death aduantage.

To preserue thine heart in cleannesse.

Idlenesse hath euer bin found a dangerous sin.

Often meditate of GOD, and good things. Carefully watch ouer thine outward Senses, chiefly thine eyes, and thine eares. Be alwayes doing some thing that is good.

To preserue thy tongue from sinne.

Oh that euery one would practise this rule.

Fore-thinke whether it bee lawfull and fit to be spoken.

Auoide all superfluitie of words and nee

needlesse speeches.
Affirme no more then thou knowest to be true.

To keepe thy life in holinesse.

Doe all things as in Gods sight.
Eschew the company of those that are ill-disposed.
Thinke daily of thy death, and that last great account.

FINIS.

By W. PERKINS.

A good meanes to keepe from hypocrisie.

Afflictions, the lot and portion of the righteous: the benefit to those to whom they be sanctified.

IT is good for me, saith *Dauid*, that I haue beene afflicted, in whose example we may behold that euen the godly themselues are subiect to many afflictions: The deerest of Gods children may & doe oftentimes suffer affliction with variety, extremitie, and continuance:

Psa.119.71.

The deare childrē of God subiect to many sore afflictions. Psa.34.19

tinuance: many saith *Dauid*, are th troubles of the righteous, yea, GOD doth many times feede his owne chi dren with the bread of teares, and g ueth them teares to drink in great me sure, and he threatneth euen those wi whom hee hath made a sure couenan and from whom he will neuer take h mercy and louing kindenesse, that they forsake his Law, and walke not his iudgements, he will visit their tra gression with the rod, and their iniq tie with stroakes. And Saint *Ia* exhorteth the faithfull to count it ceeding ioy, when they fall into diu tentations or afflictions.

Pſal. 80.5. *Note.* Pſa. 89.30, 31, 32, 33. Iam. 1.2. 2 Sam. 23.1 1 Sam. 13. 14.

The Prophet *Dauid*, a man set vp high, annoynted of the Lord, and af Gods own heart, affirmeth of himsel that hee had beene daily punished a chastised euery morning; euery d that went ouer his head brought wi it some affliction or other: he was pe secuted by *Saul*, and hunted by him a Partridge on the mountaines: he w

Dauid. Pſal. 73.14. 1 Sam. 26. 20, and 22. 9. and 23. 19, &c.

fal

falsly accused by *Doeg*, betrayed by the *Ziphims*, derided by his wife that lay in his bosome, 2 *Sam.* 6. 20. many heart-breakings with his children: *Ziglag* sacked and burnt by the *Amalekites*, which was giuen him by *Achish* King of *Gath*, and his wiues that were the comfort of his life, were taken prisoners; yea, it may appeare to all that shall read his story in both the bookes of *Samuel*, that as if hee had beene a man borne to misery, he scarce had one good day in all his life. 2 Sam. 6. 20

Neither was this the case of *Dauid* alone, but euen all the Children of God mentioned in the Scripture, haue beene partakers of the same condition. All Gods children taste of affliction.

Iacob on whom GOD had set his loue before he was borne, was many waies afflicted in the greatest part of his life: He was hated of his brother, and forced to flye into a strange Country, and liue as a seruant for the space of twenty yeeres; He was vexed with the vnkinde vsage of his churlish Vncle, who *Iacob.* Gen. 3[illegible]

notwithstanding his faithfull seruice, changed his wages ten times: hee was slandered by his couses the sonnes of *Lvban*: hee was grieued with the peeuish behauiour of his wiues, and much discomforted by his children.

Iob.

Iob 1. 8. *Iob* likewise, one of whom the Lord testified, that hee was an vpright and a iust man, one that feared God, and eschewed euil, yet his life for a long time was euen a mappe of misery: it was no smal affliction to loose his substance all in a day, to haue his children pittifully dismembred, to haue his wife and friends to play the miserable comforters, to adde affliction to his misery, and which was worst of all to him, to haue the terrors of God to fight against him.

A great affliction.

Iob 16. 2. & 6. 4

Salomon.

1 Chro. 22. 10. *Salomon* also, of whom the Lord said before hee was borne, He shall be my Sonne, and I will be his Father, and concerning whom, hee promised that his mercy should neuer depart from him, as hee tooke it from *Saul*, yet when he turned his heart from the Lord

2 Sam. 7. 15

Lord, and kept not that which he had commanded him, the Lord raised him vp aduersaries one after another, which molested him with warres all the daies of his life: and after his death, tenne tribes of the Kingdome fell from his sonne. 1 King 11 9-10 1 King. 12. 14.23.26.

And *Hezekiah*, a man so vpright in the sight of the Lord, as after him none like him of all the Kings of *Iuda*: was notwithstanding exercised with grieuous and continuall afflictions; and last of all, *Senacherib* King of *Assiria*, came vp against all the strong Cities of *Iuda*: and hee to make his peace was constrained to giue him three hundred talents of siluer, and thirty of gold, & yet notwithstanding al this, he presently sent after a great army against *Ierusalem* to destroy it, & he was no sooner by Gods mercy deliuered out of this danger, but straight way hee was visited with a sore sickenesse. *Hezekiah.* 2 King. 18 5. 5. Verse 13, 14, 15, 16. 17. and 19. 10. 11. and 20

So *Lazarus*, at whose death the Angels were imployed, to carry his soule into *Lazarus* Luk. 16. 20. 21, 22.

into *Abrahams* bosome, was in his li
poore, impotent, harbourlesse, distr
sed, and vnpittied.

Behold, likewise those of whom t
Apostle speakes of, of whom the wo
was not worthy, were tried, some
mockings and scourgings, some
bonds and imprisonment: They w
stoned, they were hewne asunder, t
were tempted, they were slaine by
sword, they wandered vp and do
in sheepes skins and goates skins, be
destitute, afflicted, and tormented.

Heb. 11. 36, 37, 38.

And as this is true in the gene
that the children of God are subie
many and great afflictions: so it is
also in the particular, that there is
any kinde of calamity but it may be
a godly man.

The afflicted in the Apostles time.

What greater griefe to godly
rents, then to haue wicked and gr
lesse children? *Noah* an vpright m
had a wicked *Cham*, that scoffed at
Fathers infirmities, and therefore
and his posterity were accursed:

Noah. Gen. 6. 9. & 9. 22, 25.

Abraham.

ham had a wicked *Ishmael*, that by coffes persecuted holy *Isack*: *Isack* had a prophane *Esau*, that grieued his Parents, and made his Mother weary of her life, setting himselfe of purpose to displease his Parents, by taking him wiues of other nations: Good *Iacab* was troubled with *Simeon* and *Leui*, brethren in euill: old *Eli* had sons that were wicked, and knew not the Lord: who by their vilde dealing in lying with women, made the sacrifices of the Lord to be abhorred, 1 *Sam.* 2. 12. 17. 22. Faithfull *Samuel* had sons that walked not in his wayes, but turned after lucre, and tooke rewards, and peruerted iudgement.

Gen. 21. 9. *Isack* Gen. 26. 34. 35. & 27. 46. & 28. 8. 9

Iacob. Gen. 34. 30. & 49. 5. 6.

1 Sam. 3. 10. and 8. 3.

And *Dauid* a man after Gods owne heart, had great heart-breaking by his children, as euer Father could haue; as first, *Ammon* most beastly rauishing *Thamar*, his owne sister: Afterward *Absolom* to reuenge that villany, trecherously slew *Ammon*, and in the end rebelled against his Father, drawe

Dauid.

2 Sam. 13. 14. 28.

Cap. 15, 16, 17, 18.

him out of his Kingdome, and had n God preuented him, would haue tak the Crowne off his head.

Iob. Iob 31. 1. Indignity

It is no smal miserie to be exposed open contempt, & to be made a laug ing stocke to base people, and this w *Iobs* case in a high degree. as *Iob* 8 10. this was not offered him by stra gers alone, but euen in his own famil

Psa. 35. 15. 16. & 69. 11. 12.

and *Dauid* likewise had his part in t same crosse.

Gen. 39. 19 20.

It is a grieuous thing to liue in pri fast bound in misery and iron: and

Ioseph.

Ioseph, a good man, by the false accu tion of his mistresse, was put in pris and so continued diuers yeeres.

Ieremy. Ier. 1. 5. 1 King. 2 27

Ieremy, a man sanctified before h came out of the wombe, was oft brought into this affliction, as *Ier.* 1. 2. *and* 32. 2. *and* 37. 15. 16. *and* 38.

Micaiah Act. 12. 4. 7.

So likewise *Micaiah*, a faithfull Pr phet, was by *Ahab* put into prison, a was fed with the bread of afflictio

Peter. and 16. 23. 24.

and *Peter* the Apostle by *Herod* put to prison, and there both hands a

fee

feete bound with chaines: *Paul* and *Silas* also deliuered to a cruell Iaylor, which cast them into the dungeon of the prison, and made fast their feete in the stockes; and so were many of the blessed Martyrs in time of Popery.

Paul and Silas.

Many blessed Martyrs. 2 Cor. 11. 25

Shipwrack a heauy affliction, yet *Paul* suffered it thrice, and what extremity he was in may appeare, *Acts* 17. 18. 19. 20. It is great heauinesse to loose a friend, yet *Dauid* lost *Ionathan*, whose soule was knit to to the soule of *Dauid*. The losse of children is a great griefe to louing and kinde Parents, yet *Aron* lost his two sonnes, *Nadab* and *Abihu*, consumed with fire both in a moment. *Eli* a good man, had his two sonnes, *Hophni* and *Phineas* slaine both in one day: *Iob* also had his seauen sonnes and three daughters crusht to pieces with the fall of a house: *Dauid*, to the exceeding griefe of his soule, had *Absolom* his sonne taken away in his sinne.

Paul. Act. 17. 18. 19. 20.

Dauid.

Aron. Leuit. 10.

Elie. 1 Sam. 4.

Iob. Iob 1. 2. 3.

Dauid.

It is also a great affliction for a man to be depriued of the wife of his youth,

Pro. 5. 19.

which hath long laine in his bosome. And yet this befell *Abraham* depriued of *Sara*, and *Iacob* of *Rahell*: So also a poore woman, to loose a louing husband, and so was *Naomy* depriued of her husband, and left without maintenance: So likewise the Prophets wife besides the losse of her husband, was left in debt, and had nothing to pay the merciles creditor came to take her two sonnes to be his bond-men.

Abraham. Gen. 24. 2. and 35. 19. *Naomy.* Ruth. 1. 3. 2 King. 4. 1. The Prophets wife.

It is vncomfortable to die in childe birth, and yet it was the case of *Rachel Iacobs* wife: it is fearefull to die a violent death, and yet the good old *Eli* hearing of the losse of the Arke, fell back & brake his neck. So likewise the Prophet that went to *Bethel*, was slaine by a Lion, and his carcasse cast in the way: good *Iosiah* slaine in the warres of *Pharaoh-Neco*; nay, a man may bee left to himselfe, as he may commit such a sinne whereby he may deserue to bee cut off by the sword of the Magistrate, and yet still bee the childe of GOD

Rachell. Gen. 35. 17. 1 Sam. 4. 18. *Elie.* 1 King. 12. 14. The old Prophet. *Iosiah.*

and

and such was the sinne of *Dauid*, by the expresse law of God, to be cut off if there had beene any Magistrate aboue him that had had power to inflict it.

Dauid.

But besides all these outward afflictions, the children of God may be, and often are subiect to inward feare and horrour of conscience. *Iob* complaineth that the arrowes of the Almighty were in him, and *Dauid* crieth out, My God, my God, why hast thou forsaken me? and in another place hee saith, When I held my tongue, my bones consumed, when I roared all the day long. For thine hand was heauie vpon me day and night, and my moysture was turned into the drought of sũmer; And in another place he maketh a lamentable complaint, as if he had beene brought to the very pit of desperation: And *Hezekiah* that good king complaineth, that the Lord had (like a Lyon) broken all his bones. By this wee may see what the condition of Gods deare children are: therefore the Church of God

The children of God are subiect to inward afflictions.

Iob.
Iob 6.4.

Dauid.
Psa. 22. & 32. 3. 4

Psa. 38. 2. 3. 4. 5. 6. 7.

Hezekiah.
Isa. 38. 13. 14

The Church of God compared to a Lilly among Thornes.

GOD is compared to a Lilly among Thornes, though it be louely and beautifull in the sight of God, yet it is subiect to many miseries and molestations.

Obiect.

But some might obiect and say, Our Sauiour Christ hath satisfied the iustice of GOD for our sinnes, and therefore God cannot iustly punish them again in vs.

Answ.

To this may be answered: that God doth not bring afflictions vpon his children as punishments for sinne, but hee hath other ends for which he afflicteth them.

The ends for which God afflicteth his, may be reduced to three heads.

Now the ends for which hee doth afflict his children, though they be many, yet they may be reduced to three heads. Some of them are in respect of God, some in respect of vs, and some in respect of others.

The first in respect of God.

The end that GOD aimeth at in respect of himselfe, is two-fold; first thereby to manifest his owne glory: as the man that was borne blinde, our

Ioh. 9. 2, 3

Sauiour

Sauiour said, it was not for his owne, nor his fathers sins, but that the works of God might be shewed on him.

No small glory redoundeth vnto God by the afflictions of his children: As the power of God is more magnified and declared in aduersity, then euer it could bee in prosperity: For when wee are in prosperity, and see no euill, we seeme not to stand in need of Gods helpe, but when God deliuereth vs out of trouble, thē is his power manifested, & we haue occasion offered to glorifie him.

No small glory redoundeth vnto God by the afflictions of his children.

1 His power

Secondly, to declare his anger and indignation against sinne, that when the wicked shall see that Gods dearest children, if they take liberty to sinne, doe not escape the rod, they may know what themselues are to looke for at his hands.

2 His anger

The ends that God aimeth at in respect of vs are diuers: God which is infinitely good, seeketh nothing in afflicting his children, but their good.

The second in respect vs.

First,

1 First, to correct vs for our faults, and so to bring vs to repentance & amendment of life, lest our sinne be our de-
2 struction. Secondly, to humble the pride of our hearts, by the feeling of
3 our owne frailty and misery. Thirdly, to try & exercise the graces that are in vs, and to examine whether wee stand as fast to God in the time of aduersity, as wee seemed and promised to stand to him in time of prosperity, and that it may appeare to others what excellēt things God hath wrought in vs: thus said *Iob* of his afflictions: hee knew they were no punishments of his sins, as his friends would haue perswaded him, but trials of his faith and patience. God will not suffer the graces of his children to lye idle in them, as our Faith, our Christian courage, our patience, and especially our loue to God: It is nothing to trust God, when all things goe well with vs; but when wee are in sickenesse, pouerty, or any other calamity, then with *Iob* to say, If thou kill

God will not suffer the graces of his children to lie idle in them.

kill me, yet I will truſt in thee; is a matter of great difficulty, the fire of affliction tryeth the graces of the godly, but it doth not conſume them. Fourthly, to caſt off carnall ſecurity, and preuent ſinne to come; there is ſuch a maſſe of corruption in the beſt of vs, as that vpon euery occaſion we are apt to fall into ſinne, and for preuenting thereof, it is neceſſary the Lord ſhould afflict vs; with one croſſe God maketh two cures, the chaſtiſement of ſinnes paſt, and the preuenting of ſinne to come. Fiftly, by afflictions the Lord doth giue vs ſome cõfortable teſtimony of the reſurrection to a better life: for ſeeing the godly euen for the moſt part in this life ſo euill intreated, they may aſſure themſelues, that in the life to come there ſhall be a bleſſed change and alteration. Sixtly, by afflictions we are made conformable to Chriſt; for he was not exempt from the Croſſe: why then ſhould wee looke to bee exempted from that condition which Chriſt

Christ our head was to vndergoe.
7 Seauenthly, by afflictions the Lord doth seale vnto vs the assurance of our adoption, whom the Lord loueth, hee chastiseth, & he scourgeth euery sonne that hee receiueth, and he is a bastard that is not corrected: it is a sure note that when God seeth sinne and smites not, there hee detests and loues not; therefore it is said, that he suffered the wicked sonnes of *Elie* to continue in their sinnes without correction, because the Lord would slay them: affliction therfore is a seale of adoption, no signe of reprobation: for the purest corne is cleanest fanned, the finest gold is oftest tryed, the sweetest grape is hardest pressed, and the truest Christian
8 heauiest crossed. Eightly, to weane our hearts from too much louing the world and worldly vanities, and to cause vs more earnestly to desire and long for eternall life: for as the children of *Israel*, had they not bin ill-intreated in *Egypt*, would neuer haue beene so willing

willing to goe towards *Cana an:* ſo were it not for the croſſes and afflictions of this life, Gods children would not ſo hartily long and willinglydeſire for the Kingdome of heauen. As therefore a louing Nurſe puts worme-wood or muſtard on the breaſt, to make the childe the rather to forſake the dug: ſo God mixeth ſometime affliction with the pleaſures and proſperity of this life, leſt they ſhould forget God, and fall into too much loue of this preſent euill world.

Laſt of all, there is a good end of our afflictions in reſpect of others: If we be conſtant and couragious vnder the croſſe, our example is a notable incouragement vnto others to tread in our ſteps. If wee be fearefull, others may learne what frailty is in man, & thereby may be moued to pitty vs, and to pray for vs, and comfort vs, as if it were their owne caſe, and to watch more carefully ouer themſelues. The third in reſpect of others

To conclude, the way to euerlaſting glory,

glory, is by this meanes as it were ch
ked out, for hereby all men may s
that whosoeuer will liue righteously
Christ Iesus, must suffer afflictions.

Hereby it may appeare, that t
Lord doth not send afflictions to
children, as punishments for their s
but hee sendeth them for other
ends and purposes.

First vse, to apply our owne afflictions vnto their right end.

First, therefore this must teach vs
apply our afflictions, as sickenesse,
uertie, banishment, imprisonment,
the like, vnto the right end; not
more the hand of God is vpon vs,
more to harden our hearts (as *Pha*
did in *Egypt*:) but our visitation m
1 make vs better; namely, first, it m
2 make vs more penitent for our sinn
Secondly, to make vs more humble
3 heart. Thirdly, more stedfast in fai
4 Fourthly, more watchfull ouer
selues, lest that if wee profit not by
effectuall meanes, our sickenesse a
other afflictions be vnto vs but the
ginning of euils.

Secondly, againe, this ſerueth to teach euery one to iudge wiſely; not raſhly to conclude, when wee ſee one afflicted with ſome heauie croſſe, that ſurely it is GODS iudgement tolvpon him for his ſinne. So dealt the *Barbarians* with *Paul*, *Acts* 28.3.4. ſo dealt the friends of *Iob* (though otherwiſe very wiſe men) cenſuring him to be an hypocrite, *Iob* 8.4.11.6.22.5. 6.7. and ſo did the Diſciples of our Sauiour Chriſt, when they ſaw a man that was borne blinde, for whoſe ſinne is it ſay they, his owne or his Parents? We muſt take heede leſt we condemne the generation of Gods children.

Second vſe, to teach vs to iudge wiſely.

Saint *Auſten* hath an excellent ſaying to this purpoſe: Although (ſaith he) the godly and the wicked be alike afflicted, yet they bee diſtinct the one from the other, there remaineth an vnlikeneſſe of the ſufferers, in the likeneſſe of their ſufferings: For as vnder one and the ſame fire, gold ſhineth, and chaffe ſmoaketh, and vnder one and

The difference between the godly and the wicked in one and the ſame affliction.

the ſame flaile, the ſtraw is broken pieces, and the corne is purged: ſoo and the ſame affliction on the godl and on the wicked, trieth, purifie and melteth the one, but deſtroye and vtterly vndoeth the other; it is ſp cially to be obſerued, how he is qua fied that ſuffereth: ſo one and the ſa Sunne cauſeth the dung to ſtinke m horribly, and the flowers to ſmell m ſweetly: ſo that afflictions are like red Sea, where the *Ægyptians* w drowned, and the *Iſraelites* ſaued.

The third vſe, for comfort to the afflicted.

Thirdly, from hence the affli may gather this comfort: firſt, God correcteth him of loue, as a ther, and puniſheth him not as a Iud 1 Secondly, God will lay no more v him then he will make him able 2 beare. Thirdly, God will giue an i to the temptation in due time, as ſh 3 be beſt for him.

Neceſſary conſiderations.

Secondly, againe, let the affli cõſider how little his pain is in rega 1 of that which God could ſend. Fi

doth thy head, thy heart, thy belly, or anyother part grieue thee, is one member distressed, yet is not thy case like *Iobs*, all his members were afflicted at once. Secondly, is thy whole body afflicted? yet is not thy case like *Dauids*, when being distressed in soule he cried out; My heart trembleth within me, and the terrours of death are come vpon me. Thirdly, is thy soule distressed? yet is not thy affliction like those that lye yelling in hell, in fire vnquēchable, weeping and wailing, and gnashing of teeth, and haue not so much as a droppe of colde water to coole their tongues.

Iob 2. 7. 2

Psal. 55. 4 3

Thirdly, then let the afflicted thinke thus with himselfe: First, is one member grieued? God could smite all. Secondly, am I heart-sicke? God could inlarge my heart, and therewithall my paine seauen-fold more. Thirdly, am I distressed in soule? God could giue me ouer into desperation. Fourthly, am I distressed both in body and soule? God could

These cōsiderations will much abate our impatience. 1 2 3 4

could throw both body and soule into hell fire.

Our punishment euer lesse then wee deserue.

Fourthly, also let the afflicted consider, how much lesse his affliction is then he deserueth: the reward of sinne is death, that is, the curse of God, hell fire, vtter confusion both of soule and body.

The best Saints of God haue not beene free from afflictions

Fiftly, let the afflicted consider, that the best Saints of God haue beene subiect to the like distresse: *Iacob* wrestled with God, and preuailed with men yet subiect to sickenesse: *Iob* an vpright man and iust, yet was he smitten with vlcers from the head to the foote: *Elizeus* an holy Prophet, yet he sickened and died: manifold are the examples in Scripture of the childrē of God that haue tasted of deepe and bitter afflictions, yet may the afflicted gather comfort that hee is the childe of God; for God scourgeth euery sonne that he receiueth.

The ioyes of heauen

Sixtly, let him consider how great the ioyes of heauen are which are laid

in ſtore for him if he patiētly abide the Lords viſitation, euen ſuch as the eye hath not ſeene, neither hath the eare heard, neither is the heart able to cenſure: for will he ſay with *Paul*, I count that the afflictions of this preſent time are not worthy the glory that ſhall be ſhewed to vs; thus will the hope of the ioy to come, aſſwage the paine of the preſent maladie.

Seauenthly, this is another argument of vnſpeakeable comfort to the childrē of God, that the greater their afflictiōs are, the greater ſhall their glory bee. And hereof we haue a worthy example of *Ioſeph*; For after the manifold and great calamities which hee indured for many yeeres, hee was exalted by *Pharaoh*, made Lord of all his houſe, and ruler through all the land of *Egypt*.

And it is worthy to be noted, that for ſome thirteene yeeres wherein he was afflicted, he was exalted, and ruled in *Egypt* for the ſpace of eighty yeeres, as may eaſily bee gathered out of the

prepared
for the af
flicted.
1 Cor. 2.9

Rom. 8.18

The grea
ter our af
fliction is
the grea-
ter our
glory.

Gen. 45.8

A worthy
example
in *Ioſeph*.

Story: for hee was seauenteene yeeres old when his brethren sold him away: he was thirty yeeres old when he was aduanced by *Pharaoh*; and hee liued Gouernour of the Land of *Egypt*, till he was an hundred and ten yeeres old. Besides, such was the goodnesse of God vnto him, that for the seuerall miseries which he suffered, he receiued a seuerall reward.

Gen. 37. & 41. 46.

A speciall note.

1 First, for the hatred of his brethren he obtained the fauor of the King and his Nobles. Secondly, for the cõtempt and scorne which his brethren heaped vpon him, calling him Dreamer, &c. he was worshipped of them with their faces downe to the ground.

2

3 Thirdly For the party-coloured coate which they stript him of when they cast him into the pit, hee was arayed by *Pharaoh* with a Princely robe of fine linnen.

4 Fourthly, in stead of the fetters where with he was bound in prison; *Pharaoh* put his owne ring on his hand, and a chaine of gold about his necke.

5 Fifthly

instead of the Prison and Dungeon wherein he lay, he was set on the Kings best chariot (saue one) and carried in great pompe through the City. Sixtly, wheras before he was contemned of all men as a stranger, as a seruant, and a prisoner, hee is now honoured of all men, by bowing the knees at the Kings commandement. Seauenthly and lastly, instead of his Fathers house, from which he was exiled and banished, he had dominion in all the land of *Egypt*. So true is that saying of an heathen man, The greater torment a man indureth, the greater shall be his glory afterward.

6

7

Eightly, this serueth to admonish vs, that seeing afflictions are the lot and portion of Gods children in this life, therefore wee should prepare for them before they come: We must be carefull to store vp grace against a rainy day, that whatsoeuer shall befal vs, we may be prouided to beare it: in prosperity it is good to look for aduersity, in health

We should prepare for afflictions before they come

to remember ſickneſſe, there is nothing that maketh afflictions more bitter and grieuous vnto vs, then becauſe it taketh vs many times on the blinde ſide before we ſee it or dream of it, when a miſery that is fore-ſeen doth little hurt vs. Affliction is like the Baſiliske, of which it is written, that if it ſee a man before he ſee it, it killeth him, but if he ſee it firſt, it hath no power to hurt him.

Note.

Affliction like to the Baſiliske.

Affliction Gods louing corrections.

Note

Ninthly, this teacheth vs to be patient in all the afflictions that God layeth vp on vs, becauſe they are his louing corrections, in regard of our fals and infirmities. The more we ſtruggle & ſtriue vnder the hand of God, the leſſe we preuaile, and the more we prouoke him to diſpleaſure, as a father that hath a vntuly ſonne that will not take correction, bindes him to a forme: but the ſooner wee yeeld our ſelues to his will and kiſſe the rod, the ſooner we ſhall be deliuered.

Hereby it appeareth, that affliction being ſanctified, doe adminiſter exceed-

ding

ding comfort to the children of God, in that they are not onely a pledge of their adoption, but they produce also many blessed and gracious effects.

Afflictions not onely the seale of our Adoption, but produce many blessed effects.

1 First of all, it is a meanes to purge out the drosse of that naturall corruption that is in vs: it is with vs as the Prophet saith of *Moab*; wee are like wine that is setled on his lees, and frozen in his dregs, and hath not beene powred out from vessell to vessell: So we are full of naturall corruption, till the Lord by affliction doe refine vs.

1 To purge out the drosse of our naturall corruption. Ier. 48. 11. Zeph. 1. 12.

Affliction (as one saith well) is vnto the children of God, as the flaile to the corne, the file to the iron, and the fire to the gold: The Gold-smith taketh not the gold out of the Forge, till hee see it well and throughly purified. In like manner, God doth not remoue the afflictions of his children, till they be throughly refined: Affliction is the Lords pruning-knife wherewith hee cutteth away from vs all withered and vnprofitable branches.

Secondly,

2 To further conuersion.

Secondly affliction being sanctified, is a singular helpe to further our conuersion, and to bring vs to a sight of our sinnes, and a godly sorrow, and to driue vs home to our heauenly Father by true repentance: In their afflictions, saith the Lord, they will seeke me diligently: misery made the Prodigall childe to returne and sue to his Father for grace and mercy. As sin shutteth vp a mans eyes, so affliction openeth them: and hereof we haue a worthy example in the brethren of *Ioseph*: for the space of twenty yeeres they were neuer touched with any remorse for their naturall cruelty in selling him to the *Ishmaelites*: till at last comming into *Egypt* to buy corne in the time of famine, and perceiuing *Ioseph* to speake roughly to them, and to charge them to be spies, and fearing imprisonment, or some other harder vsage, then they began to call their sin to remembrance.

Hos. 5. 15. *Note.*

As one that is fast asleepe will not awake, vnlesse hee be raysed vp by thrusting

hrusting, or by some violent motion: so, many lye snorting in the long custome of sinne, and neuer thinke of repentance, till the hand of God be vpon them: O blessed is that affliction that draweth a sinner to come (vpon the knees of his heart) vnto Christ, to confesse his own misery, & to implore his endlesse mercy! O blessed bee that Christ that neuer refuseth the sinner that commeth vnto him, though weather-beaten by affliction and misery!

3 To humble vs and beat downe our pride.

Thirdly, affliction is a notable means to humble the children of God, and to beate downe their pride. So long as all things goe well with vs, and wee are free from the Crosse, our flesh is puft vp, and can hardly be kept vnder. The leauen of old *Adam* is in vs, and maketh vs swell in pride; and such is the foolish pride of our hearts, that we care least for God, till by some affliction or other, hee humble vs, and bring vs downe. Thus was it with the Prodigall sonne; as soone as he had got his por-

Luke 15. 17. &c.

portion, he was all aflaunt, hee cou
ſtand on no ground, hee knew not h
ſelfe, but when hee had waſted his ſu
ſtance, and was pinched with famin
his pride was daunted, and hee w
glad to come home by weeping-cro
So was it with *Hagar* when ſhee h
Gen. 16. 4. conceiued a childe by her Maſter *Ab*
9. *ham*: yea *Dauid* himſelfe, though
therwiſe an holy man, had a ſpice
this diſeaſe, *Pſal.* 30. 6. 7. In my proſp
rity (ſaith he) I ſaid I ſhal neuer be m
ued: but the caſe was ſoone alter
with him, for as hee ſaith in the ne
words (the Lord did but hide his fa
and bring him into ſome affliction,
ſtraight-way hee was troubled.) A
therefore affliction is very neceſſar
& profitable, becauſe it cauſeth a m
to know himſelfe: as wee ſee by com
mon experience, when God afflicte
a man, either with ignomy, diſgrac
pouerty, ſickneſſe, loſſe of children, o
any other croſſe, though before he we
neuer ſo proud, and carried himſe
neu

neuer so high, yet then hee beginneth to droope, and let his feathers fall.

Fourthly, affliction worketh in vs pitty and compassion towards our fellow brethren that be in distresse and misery, and to condole their estate; for which purpose Christ himselfe would suffer and be tempted in all things like vnto vs, (sinne onely excepted) that he might be a mercifull high Priest, touched with the sence of our infirmities.

4 To worke in vs pitty and compassion to others.

Secōdly affliction is an especial means to make thee godly much better: for that which *Salomon* saith of children, is also true of aged persons; That folly is bound in the heart of the childe, but the rod of correction shal driue it out, *Pro.*22.15. When God correcteth his children, it is but to nurture them, 1 *Cor.*11.32. The Lord knoweth, that a sonne set at liberty, runneth into such licentious courses, that he is a shame to his father, and a griefe to his mother; and therefore hee will not suffer his children, whom hee loueth most tenderly,

It maketh the godly much better.

derly, to goe on in their sinnes, lest
name should be dishonoured, and
Gospell euill spoken of. Thirdly, i
a meanes both to manifest vnto oth
the faith and vertues which hee h
bestowed vpon vs, as also to strength
those who haue not receiued so grea
measure of faith as we; and were it
that we did see many of these wh
we know to be the vndoubted child
of God, to haue endured such afflic
ons and calamities before vs, the gre
nesse of the misery and crosses wh
we indure, would make vs doubt w
ther we be the children of God or n

It is a meanes to manifest al the gra ces of God in vs.

4 It makes vs conforma ble to the image of Christ.

Fourthly, it makes vs conformable
the image of Christ his Sonne, w
being the Captaine of our saluatio
was made perfect through sufferings

5 It is an excellent meanes to quicken vs to praye

Fiftly, affliction is an excelle
meanes to enforce vs and stir vs vp
prayer, yea euen those that neu
thought to pray; as Atheists and wi
ked persons, when any trouble lye
vpon them, are driuen to pray whet
th

they will or no. *Dauid* reckoneth vp a bed-role of ſuch perſons, *Pſal.*107. Howſoeuer peraduenture in the time of their proſperity, they cared but a little for the Lord, yet now they cryed to him in their trouble, and he deliuered them out of their diſtreſſe, *Verſe* 6.13. 19.28. So that trouble and diſtreſſe will make a man cry vnto the Lord, and betake himſelfe to his prayers. So was it with the Marriners that entertayned *Ionah*: And the proud King of *Niniuie* with all his people, when they heard the ſodaine deſtruction that was threatned againſt them by the Preaching of *Ionah*, they cried mightily vnto God: And that wicked *Manaſſeh*, who did very much euill in the ſight of the Lord to anger him; ſhedding innocent bloud exceeding much, till he repleniſhed *Ieruſalem* from corner to corner, yet when God brought vpon him the Captaines of the King of *Aſſur*, which tooke him and put him in fetters, and bound him in chaines, and carried him to

Pſal.107. See the force of afflictions. Verſ.6.13. 19.28.

Ionah.1.5 and 3.6.

2 Chr.33.6

2 King.21. 26.

to *Babell*, then when he was in tribu
tion, hee prayed to the Lord his G
and humbled himselfe greatly be
the God of his Fathers: yea, the go
themselues are neuer so fit to pray,
when they be in afflictions; and ne
doe it with that feruẽcy, as when so
crosse or calamity is vpon them: we
like little chickens, when the weath
is faire, and there is no danger towar
straggle abroad from the Henne: B
if any haile-storme come vpon the
or a Kite houer ouer them, then th
are glad to runne vnder her wings
shelter: The truth of this we may see
the children of *Israel*, *Exod.* 2. 23.
and *Iudg.* 3. and 4. chapters.

Simile.

Exod. 2. 23. and 24. Iud. 3. and 4. chap.

Sixtly, affliction doth containe
children of God in obedience: T
people of *Israel* when the hand of G
was vpon them, either by warre or
mine, or any other calamity, carri
themselues very religiously, & walk
in obedience to his will: But when
gaue them all things in abundance

6 It keepeth vs in obedience.

enic

enioy, as *Deut.*32.15. 14.15. they forsooke God that made them, and regarded not the strong God of their saluation; and this doth *Dauid* confesse of himselfe, when he saith: Before I was afflicted I went astray, but now I keepe thy word.

Seauenthly, it helpeth to tame and subdue the vnrulinesse of the flesh, that it may be better subiect to the spirit: it is a great benefit to haue the flesh, with the cursed lusts & affections thereof, to be mortified and subdued: For it is one of those deadly enemies of our soules, with which we must fight and incounter while we liue; the children of God therefore haue cause to reioyce, that it doth please the Lord by outward calamities to tame the flesh; that so they may with lesse difficultie and danger get the mastery of it.

7 It helpeth to tame the vnrulinesse of our flesh

Eightly, it is a meanes to with-draw our hearts from the loue of the world, and to raise them vp to heauenly things; we are like foolish children that

8 It is a meanes to draw our hearts from the wor

would not willingly bee wained from the breast, and therefore their mother annoynteth the nipples of her breast with some bitter thing, to make them out of loue with it: so if we might have our wils, we would alwaies hang vpon the breasts of the world, and would neuer leaue sucking, if the Lord did not powder our desires with the Crosse & make them bitter vnto vs. The children of *Israel* were grieuously afflicted in *Egypt*, to make them the more earnestly to desire to possesse the land of *Canaan*: yet wee see how hardly they were brought to depart from thence, yea, when they were in the way to the Land of *Canaan*, they would haue often returned backe to their flesh-pots, their fish, their cucumbers, their pons, &c.

Note.

The exceeding loue wee haue naturally to the world

If they had liued in preferment there, and enioyed the fat of the Land as they did in *Iosephs* time, it would doubt haue been a hard matter to haue perswaded them to depart; so it fares

with the moſt of vs: wee are in this world as in a ſea of miſery, neuer out of one danger or other, yet ſuch is our folly, wee loue to be here ſtill: What would wee doe if wee had nothing to moleſt vs? It is therefore the mercy of the Lord to preuent this euill, by diſquieting his children with manifold afflictions, as warres, robberies, pouerty, banishment, and the like; ſometimes with wicked children, and the death and loſſe of children: and if the Lord doe ſpare them in al theſe things, yet leſt they ſhould ſwell with vaine-glory, or reioyce with fooliſh confidence, hee chaſtiſeth them with ſickeneſſes and diſeaſes, that they may learne how fraile all earthly things are, and lift vp their eyes to heauen, where that incorruptible crowne is laide vp for them.

And thus the Lord in his vnſpeakeable goodnes many times deminiſheth the health of our bodies, that wee may more earneſtly deſire the ſaluation of

our ſoules: hee taketh away the things of this life, that wee may more carefully ſeeke after the things of a better life: ſo that afflictions are like to a great ſtorm at ſea, to make the godly to wiſh to be in heauen.

9 They ſaue the children of God from hell.

Ninthly, afflictions doe ſaue the children of God from hell and condemnation: If God ſhould let vs alone we would neuer reſt till we run headlong to hell: Therefore it is the Lords mercy to lay the rod vpon our backs to preuent vs, and to make vs ſee what danger we ſtand, and this is that which *Iob* ſaith; The Lord openeth the eares by correction, that ſo he may keepe backe their ſoules from the pit. Iob 33. 16. 18. what greater benefit can one do to him that is deſperatly giuen to make away himſelfe, then to preuent him, and ſaue his life? So there cannot be a greater benefit to vs, when we are ready to drowne our ſelues in perdition by our ſinnes, then that the Lord by his corrections ſhould ſtay vs and hold vs back

Tenthly

Tenthly, last of all, afflictions doe fit and prepare vs for the Kingdome of heauen, as the parching heate of the Sunne ripeneth the corne, and maketh it fit to bee carried into the barne: so doth affliction ripen the godly, that they may be meete to be gathered into Gods barne; and this is done two waies, first, because by affliction (as we haue heard) we are purged and purified from our sinnes, which else would hinder vs from comming there: For no vncleane thing shall enter into Gods Kingdome: As gold must first be purified before it bee laid vp in the Kings treasurie, and as wheate must be cleansed from the chaffe before it be laid vp in the garner, so must it bee with vs. Affliction is the fire, the fanne, the file, &c. to make vs pure for his garner. Secondly, affliction prepareth vs for heauen, because it is a meanes to worke holinesse in vs, without which no man shall euer see the Lord: wee see then by all these gratious effects and

10 They prepare and fit vs for heauen.

Apoc. 21. 27

Heb. 12. 14

blessed fruits which affliction bringeth with it, that wee may say with *Dauid*, It is good for mee that I haue beene afflicted.

Vse 1. This should teach vs first of all, to perswade our selues of this great & excellent good that affliction bringeth with it, that so wee may account it exceeding ioy when we fall into it. Secondly, to indeauour by all meanes to profit by the afflictions that God layeth vpon vs. Thirdly, to bee patient vnder the Crosse, though it lye heauy vpon vs, and make vs smart to the very quicke.

2

3

The child of God may receiue much comfort in his sicknesse by these considerations.

Amongst the manifold afflictions wherunto the children of God are subiect, let these visited by the hand of God with sicknesse; for the more patient and ioyfull vndergoing the same consider these things following.

1 In that God is the Author of thy sicknesse, look vp to him.

1 First, that God (as of all other afflictions) so of sickenesse is the Author; the Scriptures manifest the same. The Lord shall make the pestilence

cle

cleaue vnto thee, vntill he hath consumed thee from the Land, whether thou goest to possesse it.

The Lord shall smite thee with the consumption, and with a feauer, and with a burning ague, and with feruent heate.

The hand of the Lord was against the Citie, with a very great destruction, and he smote the men of the Citie both small and great, and they had Emrods in their secret parts. 1 Sam. 5. 9

2 Secondly, that God is the author of sickenesse: First, we must not ascribe our sickenesse to chance or fortune. Secondly, not to looke too much to the meanes of thy sickenesse; as to cold, surfetting, infected houses, or the like, but lift vp thine eyes to heauen, remembring the Lord hath sent it. Thirdly, not to storme against sickenesse with murmuring or impatience. Fourthly, in sickenesse seeke to the Lord for remedy, for he sent it, and hee must take it away: so it is written, Come and let

2 Thou must not ascribe thy sickenesse to chance, &

To whom we must especially seeke in sickenesse

Hos. 6. 1.

vs returne to the Lord, for hee hath ſpoyled, and he will heale vs, hee hath wounded vs, and he will binde vs vp.

What we muſt not doe in ſickneſſe. 2 King. 1. 3

Firſt, wee muſt not therefore ſeeke eaſe by vnlawfull meanes, as by witchcraft, coniuring, charming, &c. For *Ahazia* is rebuked, for that in his ſickenes he ſent to aske councell concerning his recouery, of *Baalzebub* the God of *Ekron*.

Secondly, wee muſt not depend too much vpon the lawfull meanes, as vpon the Phyſitian, &c. It is noted for the ſinne of *Aſa*, that being diſeaſed in his feete, he ſought not the Lord in his diſeaſe, but to the Phyſitians onely. 2 Chro. 16 12.

Sinne is commonly the cauſe of ſickneſs.

If any aske what prouoketh the Lord to ſtrike man with ſickeneſſe, the Scripture telleth vs, that the ſinne of man is commonly the cauſe why hee is ſmitten with ſickeneſſe.

Leuit. 26. 14, 15, 16.

If you will not obey me, nor doe all the Commandements, &c. then will I alſo doe this vnto you: I will appoint ouer you, fearefulneſſe, (or a haſtie

plague

plague) a conſumption, and the burning ague to conſume the eyes, and to make the heart heauy.

Dauids miſtruſt in numbring the people, was ſcourged with a plague of threeſcore and tenne thouſand men of the plague; wee haue among the reſt, theſe particular ſinnes ſet downe as the cauſe of it.

2 Sam. 24. 15

The vſuall cauſes of the plague. Exod. 5. 3.

Firſt, the neglect of Gods ſeruice: *Moſes* and *Aaron* deſired leaue of *Pharaoh* to goe to ſacrifice to the Lord in the deſert, leſt for want thereof, he bring vpon them a peſtilence.

1 Neglect of God. ſeruice. 1 Cor. 11. 30

Secondly, the abuſe of the Sacraments: For this cauſe ſaith *Paul*, that is, for abuſing the Lords Supper, many are weake and ſicke amongſt you, and many ſleepe.

2 The abuſe of the Sacraments

Thirdly, diſobedience to Gouernours: The *Iſraelites* for rebelling againſt *Moſes* and *Aaron*, died of the plague, fourſcore thouſand and ſeauen hundred.

3 Num. 16. 41

Diſobedience to Gouernours.

Fourthly, murmuring againſt God: The

4

Num. 24. 3. 12. Murmuring against God

The *Israelites* murmured against God because he led them no sooner into the Land of *Canaan*, therefore he threatned to smite them and to destroy them.

In that sin is vsually the cause of sicknes, it should teach vs

1 Not to looke too much to the means, but to thy sinne.

These sinnes and offences principally are among others the most sensible and apparent causes of the plague among vs. And in as much as sinne is commonly the cause of sicknesse, it should teach vs: first, not to looke too much to the meanes whereby, or the manner how thou art afflicted, but looke especially to thy sin, as the principall cause of it.

We say commonly, I tooke my sicknes by such a iourney, by such a surfet in such an infected house, &c. True these were the outward meanes, but it was thy sinne within thee which prouoked God to offer these meanes to thee, and to make them strong and effectuall to afflict thee.

2 To enter into examination of thine own heart

Secondly, when thou art visited with sickenesse, enter into examination of thine own heart, what sinnes doe principall

ipally raigne in thee, and doe prouoke God to smite thee in that manner.

To betake thy selfe to fasting and praier

Thirdly, by fasting, prayer, and repentance, turne to the Lord thy God, that he may in mercy forgiue thy sin, and consequently take away thy affliction: For this purpose, read the first chapter of the 2 of *Chronicles*, touching the prayer that *Salomon* made vnto the Lord, at the finishing of the Temple, and obserue the Lords answere to *Salomon* againe in the seauenth Chapter of the same booke, 12, 13, 14. verses. read them, and obserue especially in the 14, Verse, where the Lord saith; If my people, which are called by my name, shall humble themselues & pray, and seeke my face, and turn from their wicked way; then will I heare from heauen, and wil forgiue their sinne, and will heale their Land.

2 Chro. 6 chap. *Salomons* prayer to the Lord.

2 Chro. 7. 12, 13, 14. The Lords answere to *Salomon*.

Hereby it may further appeare, that sinne is vsually the cause of afflictions: If therefore thou be afflicted, and desirest to be freed from the Crosse, note what

Note.

what the Lord requireth of thee, namly, first, to humble thy selfe; second to pray: thirdly, in thy prayer to see his fauour; fourthly, to turne from thy wicked waies, and then saith the Lord I will forgiue thy sinne, & make whole the Land: where further obserue, that till sin be forgiuen, the iudgement remaines.

4 To lothe and abhor thy sinne.

Fourthly, learne thereby to loath and auoide, yea to flye from sinne as from a serpent, which so incēseth God and afflicteth thee: But note by the way, that sinne is not alwaies the cause of the Crosse (as hath formerly been shewed) as may appeare by the answere of Christ to his Disciples, concerning the man that was borne blind and by his answere to those that shewed him of the *Galileans*, whose blood *Pilate* had mingled with their owne sacrifices.

Ioh 9.21.

Therefore when thou seest thy neighbour afflicted, neither iudge him rashly to be worse then thy selfe, nor excuse thy

hy ſelfe preſumptuouſly to be better
or more righteous then he.

Fiftly, in thy ſickeneſſe (eſpecially in the beginning thereof) exerciſe thy ſelf in prayer, wherein firſt deſire of God, the ſight of all thy ſinnes, which being found out, put thy ſelfe before the iudgment ſeate of God, and with griefe and ſorrow of heart, confeſſe vnto God all thy knowne ſins, eſpecially thy capitall offences, whereby thou haſt moſt diſpleaſed God. Secondly, lay them open with all the circumſtances of time, place, & manner how they were committed, as may moſt ſeem to aggrauate the haynouſneſſe of thy ſinnes, and to ſhew the contrition of thy heart for the ſame. Thirdly, lift vp thy hand, and acknowledge thy ſelf guilty before the Lord, of eternall death and damnation, for thoſe thy haynous ſinnes and tranſgreſſions. Fourthly, hauing thus accuſed and iudged thy ſelfe, caſt down thy ſelfe before the foot-ſtoole of his throne of grace, aſſuring thy ſelfe that hee

5 What thou muſt doe in prayer.

1

3

3

4

hee is a mercifull God. Fiftly, cry
5 to him from a sorrowfull and penite
tiue heart for mercy & forgiuenesse,
earnestly as euer thou knewest a ma
factor craue pardon at the seate of
6 earthly Iudge. Sixtly, beseech him
giue thee faith to beleeue the free pa
don and forgiuenesse of all thy sinne
and to blot them out of his remem
brance, as if they had neuer beene, pr
mising amendment, and neuer to com
7 mit the like againe. Seauenthly, desi
earnestly that hee would be pleased
giue thee patience, with willingnes,
vndergoe that iustly deserued afflict
8 on that is vpon thee: Lastly, humb
beseech him in his owne good time
vouchsafe thee a gracious and happ
deliuerance, either by life or death,
shall seeme best to his heauenly Maie
6 stie.

To exercise thy selfe in reading the Scripture.

Sixtly, exercise thy selfe in readin
of the word of God, where thou maie
finde, first, examples of Gods merc
shewed vpon the afflicted; secondly
com

comfortable promiſes of ſtrength and deliuerance made to the Saints afflicted. Thirdly, inſtructions how to beare, and what vſe to make of thy afflictions: Thy word ſaith *Dauid*, is ſweeter then the honey, and the honeycombe; and againe he ſaith, Except thy Law had beene my delight, I ſhould haue periſhed in mine affliction. Pſa. 119. 103. Pſal. 119. Ha. 66. 13.

Seauenthly, meditate of the other life which thou art paſſing vnto, where thou ſhalt haue Sabbaoth vpon Sabbaoth, that is, reſt for euermore; where the Lord ſhall wipe away all teares from thy eyes: there ſhall be no more ſorrow, griefe, or paine, but ioy vnſpeakable and glorious, to be continued for euer. 7 Meditate whether thou art going.

Eightly, hauing by prayer recommended thy ſelfe to God in Chriſt, let thy next care be, firſt, to ſeeke the helpe of the Phyſitian, and all other lawfull meanes for thy recouery; for who ſo deſpiſeth in ſickneſſe the lawfull means which God hath appointed for recouery, 8 After thou haſt by prayer recommended thy ſelfe to God, thy next care is 1 To vſe the Phyſitian

uery, that man is guilty of his ow
bloud in the presence of the Lord.
condly, to set thy house in order
making thy last Will and Testame
(if it be not made before) if it be ma
peruse it, confirme it, seale it and de
uer it to some faithfull friend, in t
presence of some honest witnes
Thirdly, in making of thy Will, b
carefull to take the aduice of some re
gious and wise friends, that thou mai
the better bestow thy beneuolence,
contriue thy Will according ro La
thereby to cut off contention and stri
amongst those whom thou leauest b
hinde thee, Fourthly, be sure bef
sickenesse doth increase, and thy m
mory faile, to finish thy Will, lest
proue a dotement and no Testamen
and so be an occasion of trouble, wh
otherwise it might be well preuente
Fiftly, to preuent future inconuenie
ces, remember especially two thing
first, if God hath blessed thee with sto
of outward blessings, make thy W

2 To set thy house in order.

3 What to doe in the making of thy Will.

4 Doe it in good time which too many omit.

5 For auoyding of inconueniences, remember two things

in thy health, it will neither separate thee further from thy goods, nor hasten thee sooner to thy end; but withall be an occasion of much peace and quiet to thee: for when thy house is put in order, thou hast the fitter time to set thy soule in order. Secondly, if God hath giuen thee children, according to thy ability, giue euery one of them a portion in thy life time, and dispose thereof so, as they may haue occasion to blesse thee, and not curse thee, and to loue each other in thee, and for thee, by seeing thy equall and affectionate loue to euery of them, and not to doe as many doe, giue most to one, and little to the rest, make one a gentleman, and the rest beggars, (but this be carefull to obserue) let those be dearest to thee, that are nearest to God: but if thou hast no children, and hast a purpose to doe good (considering the shortnesse and vncertainty of thy life, and the vniust dealing of others after thy death) bee thine owne administrator, make

thine hands thy Executors, and th
eyes thine ouer-ſeers, to preuent th
lamentable experience of many de
mens Wils that haue either beene co
ſealed, vtterly ouerthrown, or quite
tered by cauils and quirks of law.

6 The want of this care, the vndoing of many widdowes and children.

Sixtly, laſt of all, and not the leaſt
all, in the making of thy Will, be ca
full whom thou chooſeſt to be thy E
ecutors & ouer-ſeers, make choice
ſo much of rich friends, as of (wit
and religious friends; for hee that f
reth GOD moſt, will be moſt caref
to ſee the execution of thy Will,
cording to thy true intent and p
poſe.

Sh

Short Rules ſent by Maſter *Richard Greenham* to a Gentlewoman troubled in minde, for her better *direction and conſolation: As alſo very neceſſarie for every Chriſtian to be exerciſed withall.*

THoſe temptations ſhal be laid to your charge, whereunto you yeeld, &c. Yeeld not therefore, but reſiſt, as Saint *Iames* biddeth.

Why ſhold any (hee or wife) yeeld to an enemy?

2 No motion ſhall hurt you, whereunto you giue not conſent in heart: You haue no ſinne which in heart you long to bee freed from: you want no goodneſſe which in heart you couet to haue.

A note of comfort for the tender-hearted.

3 Where Sickneſſe is at the higheſt, there is hope of diminiſhing: ſo likewiſe in temptation.

Good againſt diſtruſt.

Note.

Out of Christ all is sinfull, though in it selfe good and commanded.

A good way to get new benefits.

It is too common a sinne.

Note.

The want of this the cause of much euil It is the cleane contrary amongst the most.

4 It is a great mercy of God to discerne a temptation in time of temptation.

5 When you would doe any good, or receiue any good, offer vp your endeauours, actions and meanes, in a Sacrifice to God in Christ: beseeching God to giue his holy Spirit to sanctifie his owne Sacrifice.

6 If you haue receiued but a little release of temptation, giue thankes, and you shall haue more.

7 It is a sinne, as well to deny God gifts, as to presume of them.

8 Temptations smothered, as fire burnes more inwardly.

9 Be perswaded alwaies you are in the presence of God and his Christ: and frame your actions accordingly.

10 Be more afraid of secret sinnes, then of open shame, lay thit foundation sure, that there is mercy with Christ Iesus.

11 Remember the former mercies you haue receiued, and thinke your

preſent eſtate to be none other then the eſtate of Gods Childrẽ. If you be grieued, pray to God; relieued, praiſe him: there is a viceſſitude of griefe and comfort, as of light and darkeneſſe.

This will much ſtaies againſt impatience.

12 Beware of a diſcontented minde in any caſe; yea, be contented to haue your deſires denied you of God: and if your prayer be not heard of God, vexe not your ſelfe too much; neither vehemently couet, nor be grieued for any thing, ſaue the not hauing, or loſſe of the fauour of God.

Contentedneſſe iuſtifieth the wiſedome and prouidẽce of God.

13 Labour for meekeneſſe and patience, and be ready to kiſſe the Rod, and to offer vp all to him, of whõ you haue receiued your ſelfe; for if you ſtruggle, it will fare with you as with a Bird in a Grinne, the more ſhe ſtriueth, the faſter ſhe is. We muſt vſe the Word in troubles and temptations, as a ſick man doth his meate, which though hee eate againſt the ſtomack, and preſently feeleth no benefit of it, yet wee know by experience it doth him good, and him-

Two excellent graces.

Till the childe yeeld the father will not leaue him.

Labour so to doe.

Note the difference betweene Gods dealing and mans iudging.

Labour for faith: A Sparrow falleth not but by Gods prouidenc.

Note. Many are the cause of exceeding troubles to them selues in this respect &

selfe afterward shall perceiue it.

14 The patient bearing of miserie is an acceptable Sacrifice to God; for when the Gold-smith putteth a peece of Gold into the Fire to make better vse of it, it seemeth to the vnskilfull, that he vtterly mareth it. So the Childré of God in affliction, seeme to the iudgement of the naturall man, vndone and brought to nothing: but spirituall things are spiritually discerned.

15 Beleeue alwaies your estate to be the worke of God, and vary not therein: for your humiliation, your consolation, is the glory of God, and the good of many others.

16 Beware that you doe not often alter your iudgement of your estate, in saying sometimes, It is Gods worke, somtimes Melancholy, somtimes your weakenesse and simplicity, sometimes Witchery, sometimes Sathan: for these diuers thoughts wil much trouble you. You may thinke Melancholy to be the occasion, but no cause; and of the rest

Therefo

Therefore looke ſtedfaſtly to the hand of God, ſurely truſting on this, that he not onely knoweth thereof, but that whatſoeuer is done directly or indirectly, by meanes or immediately, all is done and gouerned by his Diuine prouidence for our good.

Note.

17 Say not, you cannot be helped: for that may hinder the worke of God. Say not; If I were in ſuch a place, and ſuch a place I ſhould be well; for God is infinite, and therefore euery where; as well where you are as where you would be.

Take heed of diſtruſt, and know that God is in euery place.

18 Whereas in conſideration of the falling away of many, excelling you both in the age and graces of the new birth, you feare you ſhall not perſeuere vnto the end: your meditating and collection is good, ſo long as it preſerues you from the careleſneſſe of the fleſh: bnt it is euill when it would diſſolue the aſſuredneſſe of your Faith. Indeed ſo long as you looke vpon your ſelfe, you haue cauſe to feare, be-

It is a bleſſed thing to haue an holy iealouſie.

Note it well.

cause you are vnable to prolong, as you the
are to begin your new birth: but if you as n
looke to God, you haue nothing but it s
matter of Faith: for that whom he once
loueth, he loueth for euer. Againe, a be
a man swimming in the deepe Wa you
ters, is neuer in danger of drowning s
long as his head continueth aboue th me
water: So, though you swim in deep
Seas of dangerous temptations, yet a cie
you sure and secure, because Christ Ie for
sus your head, is still aboue all you lik
troubles; and therefore able to dra sh
you (his members) to the Shoare o
Saluation, without all perill of per yo
shing. yo

19 Beleeue that God the Father do
gouerne your temptations, that the ho fe
ly Ghost doth and shall assist you; tha se
Iesus Christ was tempted to ouercom hi
in you; that the Saints on Earth do se
pray for you, euen those which neue ac
knew you, but doe pray for the temp re
ted ones. li

20 None can iudge of the worke o fo
th

Try whether euer God did loue thee, then maist thou euer haue comfort, though thou thinkest thy self vtterly forlaken

A sweet similie of much comfort. This will be a meanes to stay vs in the depth of troubles.

the Spirit, but by the light of the Spirit; as none can iudge of the Sunne, but by it selfe.

Spirituall things are spiritually discerned.

21 Dispute not with God, lest you be confounded: nor with Sathan, lest you be ouercome.

An especiall note.

22 Be euer perswaded your punishment is farre beneath your sinne.

It will make vs patient & thankefull

23 In such multitudes of Gods mercies as you enioy, maruell not you haue some crosses, lest wee should presume: likewise blessings with crosses, lest wee should despaire.

Note.

24 In any outward blessings which you see yon cannot haue, beseech God you may neuer be vexed for it.

An holy desire.

25 No shame, griefe, or sorrow, pleaseth the Lord, which goeth altogether separated from a sweete perswasion of his fauour. Againe, our pleasing our selues in the assurance of pardon, is not acceptable to God; which altogether respecteth the care of espying, bewayling, and auoyding of sinne. Wherefore let this bee the barre and bond of your

Note.

Obserue and follow this aduice.

your affections in these cases: so long as Christ goeth with you, so long as the Mercies of God accompany you, long as the grace of the Spirit shineth vpon you, be dealing with your sinne and condemne them vnto death. Likewise, while you are tender of conscience, afraid of sinne, reuerently perswaded to walke holily with your GOD laugh at Sathans accusation, despise destructions, set at naught the terrours Hell. You neuer erre, but by failing one, or both of these points: that is, either in your griefes, you are grieued without comfort: or in your ioyes, you reioyce without reuerence. And as in vnnecessary griefes you finde no spiritual pleasure, so in vnaduised ioyes you can finde no spirituall profit.

Note.

Note Sathans policie.

26 It is the policie of Sathan to blind and besot with a quiet possession of an vniust mirth, thereby to keep them from the true sight of their sinne so to oppresse the sweete Flocke of Christ with false and causeless feares

there

thereby to keepe them from the glorious feeling of their Redemption. Hee knoweth (to his griefe) that ioy may be temporally interrupted, but not finally or eternally be denied you, therfore he plyeth himselfe, though hee cannot extinguish it, yet to diminish your iust & royall right in your Christ: in regard whereof you stand guilty of not maintaining the Lords royalty, giuen to the Elect, if in the least measure you yeeld to these slauish feares of the aduersary. This subtile Serpent is not ignorant that by these pensiue practises he doth weare to a dulnesse the edge of your prayers, and that he draweth from you with an vncomfortable tediousnesse the fruits of your faith; and consequently by these meanes you are depriued of the fruit of a more comfortable seruice of your God. The weake ones fearing also by your example, the profession of Christ to bee strict and comfortlesse.

Note what the Diuell knoweth.

See the Diuels malice.

Note.

Yeelding to Sathan hurts not onely our selues but others.

27 A straight course of Religion is some-

It is so to worldlings

Note.

somewhat an vncomfortable com-
nion; but blessed be that mortificati-
which so farre estrangeth vs from t
world that it changeth vs to the simi-
tude of Christ; to whom we must b
conformed in sufferings, that wee m
bee like him in glory: Suffer not yo
heart to be strict, narrow, and vnco
fortable in heauenly things, this dra
eth away both the breath, bloud, a
life of true godlinesse. The Lord kee
you from euill. The Lord satisfie y
with gladnesse. The Lord giue you t
spirit of Prayer, & heare your praye
The Lord be your teacher, and yo
comfort: *O pray, pray, pray*; It is the b
Sacrifice to God, and the most comfo
table duty you can doe. I am not lou
to put you in minde of these thing
you haue many carefull for you in o
ther things: Oh pardon me if I be bol
in this one thing, I trust I reioyce mo
in the good of your soule, then euer
should reioyce in the fruit of mi
owne body. It would bee a thousan
death

deaths, yea a thousand hels vnto mee, to see your soules miscarrie. Oh let me be accepted more then a ciuill Friend, more then a friend of the World. Giue mee this benefit, to be thought further then a friend of the flesh.

A short Direction for the daily Exercise of a Christian, both on *the Sabbath day, and also on* the weeke dayes.

And,

Here first what exercises are to be done *vpon the weeke day, vnto the daily* practice of a Christian life.

EVery Morning so soone as thou hast broken off thy sleepe, though presently thou doe not rise, yet presently remember, so soone as thou doest awake, thou doe awake with God, that is, enter into holy and diuine Meditation: and let thine heart be taken vp about heauenly things: as for example.

The first exercise for the morning. To awake with God

What it is to awake with God.

example. 1. To meditate on G kindnesse and loue towards thee. 2. meditate vpon he great refreshm which by that nights rest thou hast ceiued, and the manifold dangers the night which thou hast beene p serued from, by the which many h mis-carried, and so mightest thou, not the Lord defended thee from it.

1

Psal.43.4.

2

3

3 To meditate vpon thy sinnes, deliuerance from the guilt and puni ment therof by Christ: as also vpon changes and alterations in the wer vpon the paines of Hell, and the io of the world to come. These and s like meditations will keepe thy mi from idle and wandring wic thoughts; they will reuiue thy so and take order for the better keep of thy life in a godly & religious co all the day after.

Psal.119.

The second Exercise.

The Morning Prayer.

The second exercise necessary is Prayer.

AFter thou art risen, let it be the f worke thou takest in hand in

Morn

Morning, to betake thy selfe to Prayer vnto Almighty God, that throughout the whole day following, GOD may blesse thee in thy labours, and thou maist be in safety, vnder his protectiō. And let this bee done solemnely vpon thy knees (and not as many doe, lazing vpon their beds) that it may bee done with a humble, pure, and sincere deuotion. If thou bee an House-holder, or Master of a Family, let it be thy care to be stirring with the earliest, and so call together thy Family; and there with them, solemnely & vpon thy knees, offer to God the sacrifice of prayer and Thankesgiuing, either in that forme of prayer, which in the latter end of this same Treatise I haue set downe, or in some other, tending to the same effect.

Dan. 6 10
Hos. 14. 2.
Psal. 116.

Note.

Let Masters of Families take notice of this duty, omitted (I feare) by the most.

The third Exercise.

Imployment in our Calling.

AFter Prayer ended, betake thy selfe to thine ordinary Calling and Vocation, or doe that whereunto thy ordinarie businesse calleth thee; and see that

The third exercise is about thy Calling.
Gen. 3. 19
Eph. 4. 28
2 Thes. 3. 10

that thy family doe the like: remember that thou must giue account for the time idlely spent; and yet in thy labor take heed that thou do not minde thine owne profit in such wise as that thou coole any Grace thereby, or quench holy affections in thee.

Few make conscience of time.

Note.

Rules for the behauing of thy selfe Christian-like in imployment *about thy worldly businesse, and* enioying the benefit of the same.

1

Keepe a narrow watch ouer thy Heart, Words, and deeds, continually; and see that thy time bee not idlely, carelesly, or vnprofitablie spent. Follow thine owne business, shun medling in other mens matters: be not a Tale-berer, nor a Tale receiuer: deale iustly & vprightly with all men: let thy conuersation bee without couetousnesse, and without prodigalitie

1

Let all busy bodies note this

gality: ſerue the Lord in ſingleneſſe of heart: be doing good, and abſtaine from all appearance of euill.

2

How to behaue your ſelfe in Company.

IN all Companies, whether it be of thine owne Family or Strangers; be they ſuperiours, equals, or thy inferiours, haue a ſpeciall regard ſo to carry thy ſelfe, as to be harmeleſſe and free from giuing any euill example, either by word or deed: but carefully marke and ſhun the occaſions therof, and prouocation thereunto.

2

Pro. 20. 5. Col. 3. 22. Iude 20. Iam. 3. 6. Heb 10. 24. This being followed, will occaſion much peace and content.

3

How to behaue our ſelues in ſolitarineſſe.

VVHen thou art free from company, and in ſolitarineſſe alone by thy ſelfe, haue a care that thou doe not ſpend that time ill; that is, that in thy behauiour thou attempt none euill and vnlawfull thing, and that thy thoughts be not ranging or wandring, but kept within compaſſe: Be frequent at ſuch time in diuine Meditations, and

3

2 Tim. 6. Eph. 5. 16. Mat. 13. 8. Pſal. 9. 14. If thy thoughts be not taken vp with good they will be with euill.

Soliloquies vnto God, redeeming the time to the best vse that thou canst.

4

Ier. 9 23. Luk. 6.20. 1 Tim 4.8. Iosh. 1 9. Psal. 3.2. Let the rich lay this to heart.

How to vse prosperitie.

IF thou be in Prosperity, & hast store of this worlds good, be circumspect and wary that thou doest neither swell and be insolent, neither idlely or loosely abuse the same to carnall liberty, but vse them soberly, and to the good of Gods Children, and be so much the more fruitfull in good workes, by how much the more thou hast receiued them. If thou be in misery, affliction, calamity, fret not, neither be impatient in them, bnt receiue it meekely, and make good vse thereof.

4

Note. Psal 37. Iam. 1 2. 1 Pet. 1.6

The fourth Exercise.

Giuing thankes both before and after meales.

It is too common not onely in this, but in all other blessings to forget God.

WHen thou addressest thy self to Dinner or to Supper; or when thou receiuest any good blessing at the hands of God, remember that thou be still thankful vnto him. Put not a morsell of any thing into thy mouth

in thy meale, before thou haſt deſired Gods bleſſing vpon it; and after that thou haſt receiued it, and fed thy ſelfe with it, forget not to returne thankeſgiuing vnto the Lord for it: and thinke not this ſufficient, if thou thy ſelfe perform this duty, but haue a care to cauſe thy Children, thy Seruants, and all thy Family to doe the ſame.

Ephes.5. Heb.13. Pſal.103. It were to be wiſhed all would obſerue it

5

The fift Exercise.

Euening Exercise of Reading, Catechizing Singing, &c.

The beſt things leaſt regarded. Gen18.89 2Tim.3.1 Col.3.16. Pſal 55.17 Dan 6.10

In the Euening, when thou makeſt an end of thy bodily worke, be not thou vnmindefull to ſeparate ſome time for the putting in practiſe of the exerciſes of Religion in thy Familie: Cauſe thine Houſe-hold to come together, then either read thy ſelfe, or cauſe ſome of thy Family to read, ſomthing either out of the Bible, or out of ſome godly Booke, expounding the ſame. Examine thy Familie in that which they haue read; catechize them in the principles of Religion, ſing Pſalmes together with the

Why all muſt make conſcience of this

to Gods glory. So ſhalt thou finde the Euening thus ſpent in this kinde of exerciſe, will bring much more ioy and comfort to thine heart, then ſpending of the euening in Cards, Dice, & other kinde of gaming, wherein worldlings doe take their felicitie.

6

a The[illegible] 17 As thou beganneſt. ſo end the day with prayer.

The ſixt Exerciſe.

Euening Prayer.

AS thou beganneſt the day, ſo end it with praier: Cauſe thy Familie to come together, meeklyvpon your knees let hearty praier bee made vnto Almighty GOD: And ſuffer none of any vnderſtanding in thy Family to goe to their beds (vnleſſe ſickeneſſe, or ſome other extraordinary neceſſitie moue them to it) before this Exercise be performed.

7

This wold make our reſt comfortable.

The ſeauenth Exerciſe.

Meditations in bed.

IN thy bed before thou fall aſleepe looke backe vnto thy former workes of the day; call thy ſoule to a ſcrutinie

to giue vp an account how thou haſt ſpent the day paſt, how thou haſt paſt it ouer; and how farre thou haſt walked with God, and wherein (as thou art able to remember) thou haſt offended, and then crauing pardon for thoſe ſins whereunto thou art priuy: and entring into a reſolution (as much as poſſibly thou maiſt) for the time to come, to abandon and forſake them. Commit thy ſelfe, both body and ſoule into the hands of God, who after theſe Exerciſes thus ſpent, wil giue vnto thee an holy ſanctified reſt and ſleepe.

Ioh. 5. 14
Eph. 4. 26
Heb. 3. 12
Iob 1. 5.

He is a faithfull keeper.

Wiſedome ſhall commune with thee when thou wakeſt, and guide thee when thou walkeſt.

Sabbath Exerciſes: or a ſhort Direction how that day may be beſt ſanctified and kept holy.

The firſt Exerciſe.

Early ſanctifying the Sabbath day.

The firſt exerciſe of the Sabbath.

AS euery day a true Chriſtian ſo ſoone as hee is waking, ſhould a-

wake with God: ſo eſpecially vpon the day, which the Lord commandeth ſtraitly to be kept holy vnto himſelfe and therfore vpon a Sabbath day, earl thou muſtawake with God, & ſeparat thine affections from al earthly things & thou muſt haue a care to be ſtirrin ſomwhat more betimes vpon this da then vpon the other daies: that ſo th maiſt begin to keepe it holy, euen the very beginning of the day.

Satan with our corruptions, will be buſie to hinder vs in this. Pſal. 5 2. Act. 10. 27.

2

2 The ſ. 9

The ſecond Exerciſe.
Priuate Prayer.

BEing riſen, aſſemble thy Family t gether, ioyntly vpon your knee with humble & ſincere deuotion ma your prayers vnto him, humbly thank ing his diuine Maieſty for all his ben fits, particularly for his protection ou you the night paſt, deſiring pardon your ſinnes, &c. and crauing his aſſ ſtance to direct you for the better ke ping of the Sabbath holy.

The third Exercise.

Priuate Exercise before the publike meeting.

THE time before the publike exercise, spend with thy Family, in reading, Catechizing, singing of Psalmes, and preparing thy selfe and them again to the publike Exercise.

The fourth Exercise.

Timely comming to Church.

VVHen the time is come for the publike Assembly to meet together at the publike Exercise, see that both thy selfe, and those which doe belong vnto thee, assemble timely, there to be with the formost, that so thou be not wanting at any part of the Exercise performed there by the Assembly: Being there assembled, learne to demeane thy selfe after this manner.

Reuerence in behauiour in the Church, and at the entring into it.

1 When thou art entring into the House of God, into the Church, the place of publike meeting, looke vnto both thy feet (saith *Salomon*) that is,

I. Pa

3

If other things a are carefull, in thi careleſſe.

4

Act. 10. 33 Prou. 8. Pſal 110.

Why all must performe this duty.

Note

Eccl. 4. 17.

consider whether thou art going, and what to doe; for the place thou art going into is Gods house; there thou goest to heare God speaking vnto thee by his Minister; and to speake vnto him by Prayer. And therefore looke that thou come thither with a zealous and godly preparation.

Isai. 6.9. Gen. 28.

The want of this, the cause wee profit not by the Word.

2 When thou art thither come, if the publike Exercise be not yet begunne then as soone as thou commest into the seate, fall downe vpon thy knees, and make this, or some such like oration Meditation.

A Prayer to be said before the publike Exercise doe begin.

O Most mighty and eternall God before whose presence, together with the rest of this Congregation, I vile and sinfull wretch, at this time, doe present my selfe to heare thy holy Word, and to offer vp the sacrifice of Prayer and thankesgiuing vnto thee, blesse (I beseech thee) this our meeting, sanctifie and prepare my heart, that I may

may bee apt and fit for this Exercise which now wee haue in hand: enflame my heart with zeale, and teach me how to pray: open mine Eares, that I may heare; and mine heart, that I may vnderstand that which shall at this time out of thy holy Word bee taught vnto mee. Take from me all wandring & by-thoughts; & grant that now and euer, I may heare thy word effectually, & pray vnto thee sincerely, throgh Iesus Christ.

How to pray in the Church.

THis preparation made, and the publike Exercises beginning, in the publike prayer of the assembly, be not rash with thy mouth to vtter a thing before God; for God is in the Heauen, and thou art on Earth, therefore let thy words bee few. Thinke not that thy mumbling ouer a few praiers doth merit at Gods hands; or that thou shalt be heard for thy much babling: but let thy Prayer come from thine heart. When the Minister prayeth in the behalfe

Eccles. 5.

Let Popish pharisaical people note this.

halfe of the whole Congregation, l thine heart ioyne with him. Oft-time ſtirre vp thy ſelfe in prayer, and rou thy ſelfe vp from thy naturall dulneſ and backwardneſſe in this kinde, by i ward ſighes and groanes; and take hee that thy heart be not toſſed about wit vaine imaginations and fantaſies, whe thou ſhouldeſt lift vp pure hands an heart (as the Apoſtle ſpeaketh) vn God. The like obſerue in the ſinging o Pſalmes, which is a kinde of Prayer.

Greatcare to be had in this ſpoynt. 1. Tim. 1. 8.

How to carry our ſelues in Sermon-time.

THen after publique Prayer, in tim of the Sermon, when the Word o God is preached before thee, remem ber the counſell of the Wiſe-man, *neare to heare*; that is, be attentiue, hear ken with reuerence to that which ſha be deliuered. Which that thou mai the better doe, obſerue theſe Direc ons: Haue thine eyes fixed moſt com monly on the Preacher, that ſo thou maieſt keepe it and thy thoughts from idle wandering: marke the text, obſerue his

A good meanes to profit by hearing. Eccl. 4. 17.

Obſerue theſe Directions.

1

2

his Diuiſion; marke how euery point is hādled: quote the places of Scripture which hee alledgeth for his Doctrines proofe, fold down a leafe in your Bible from whence the place is recited, that ſoat your leaſure, after you return from the Church you may examine it: apply that which is ſpoken, to thy ſelfe; and endeauour to be bettered by it. Cōtinue in thy attentiue hearing, without wearines, from the beginning vnto the end of the Sermon; & ſee that thou depart not (vnleſſe infirmity of health, or ſome other very neceſſary occaſion call thee away) before with the reſt of the Congregation, by after-Prayer and ſinging of Pſalmes, thou haſt rendred thankes for the comfort and inſtruction which thou haſt receiued.

3

4

5

6

7

The fift Exercise.

How to behaue our ſelues after our departure from Church.

5

AFter thy returne from Church, reuiue thy memory with a briefe repetition in thy minde of that which thou

The want of this, an occaſion we profit not by

thou haſt hard, before thy fittin
downe to dinner; & then with thanke
giuing receiuing the bleſſings of G
to thy bodily comfort, be mindefull
ſeaſon the ſame with good and god
talke, to the glory of God, the comfo
of thy ſoule, & the edification of tho
which are about thee.

This ſeldomeuſed.

6

The ſixt Exerciſe.

Mixt exerciſes to be done betweene, or after the publike Exerciſes.

Deut. 6. 6. Acts 17. Pſal. 147. Heb. 6.

BEtweene the publike Exerciſes, a
alſo when both of them are finiſh
ed, vſe meditation and conference a
bout heauenly things; aſſemble th
Family together, conferre with the
what they haue learned at the Sermon
inſtruct and Catechize them, read, o
cauſe to be read ſomewat of the Bible
or ſomeother godly Booke vnto them
Sing Pſalmes together with them, and
keepe them in from idle and vaine Ex
erciſes.

Necessary duties, but little practiſed.

1 Cor. 6. 1. Neh. 8. 10. Acts 3. 6.

And withall, remember vpon this
day eſpecially, the workes of Mercie

as God hath bleſſed thee with earthly things, ſo remember to helpe the poor, and thoſe which are in miſery. If any of thy Neighbours be ſicke viſit them: if any be at iarre, endeauour as much as in thee lyeth, to bee a make-peace betweene them.

Iam. 3. Iob 31. Secondly, bleſſed are the mercifull, for they ſhall receiue mercy.

And ſo with godly Chriſtian exerciſes, conferring, reading, and ſinging of Pſalmes, with priuate Prayer alſo, and calling thy ſelf to account how that day hath been ſpent, continue the reſidue of the day; that ſo after an holy keeping of the Lords day, the Lord may giue thee an holy and quiet reſt: and proſper thee the better the weeke following: yea, the whole reſidue of thy life.

A good way to get bleſſings of the Lord.

For the Sacraments.

How to vſe the Sacraments.

AS concerning the Sacramẽts, when the Sacramẽt of Baptiſme is to be adminiſtred, haſte not forth of the Church (as many doe) but continue thy preſence, that there thou maieſt aright (vnto thy comfort) conſider with thy ſelfe

Sacramẽt of Baptiſme.

Note.

selfe thine owne receiuing heretofo
into the visible body of Christs Chur
and Congregation, as also that th
mayest offer prayers vnto God for t
Infant which is to be baptized, like
others did heretofore for thee. And f
the Sacrament of the Supper of t
Lord, so prepare thy selfe according
the dir-ction in the Catechisme, as
be ready to receiue it (if it maybe) e
so often as thou shalt perceiue it to
administred. And when thou appr
chest to the Table of the Lord, to
ceiue it, come with all reuerence; &
thine heart be wrapt with heauēly m
ditation: when thou seest the Bread a
Wine deliuered, let thine heart wit
thee meditate so zealously & feruen
vpon the passion of our blessed L
and Sauiour for thy redemption; a
with thine owne eyes thou didst
then behold his body nayled to t
Crosse, and his precious bloud shed
thy sake: let this and such like medi
tions, enter into thy minde, and be
found vnthankfull. R

Sacramēt of the Supper of the Lord.

Note.

Meditations necessary at the Supper of the Lord

Rules as concerning Reading.

IN reading, firſt, take heede what Bookes thou doeſt read, that they be not lewd and wanton, nor needleſſe and vnprofitable, nor ſauouring of Popiſh ſuperſtition: but either the holy Scriptures, or other ſound and godly Authors. In reading of the Scriptures; read not here and there a chapter, except vpon ſome good occaſion, but the Bible in order throughout, and that as oft as thou canſt, ſo that by little & little thou maiſt be acquainted with the whole courſe and hiſtory of the Bible. *Note.* 1 2

3 In reading of other good Bookes, reade not here a leafe of one, & a chapter of another (as idle readers vſe to do for nouelties ſake) but make choyſe of one or two ſound and well penned Bookes, which read againe and againe for confirming of thy memory, and direction of thy practiſe. *Note.*

4 Before reading, pray vnto God to bleſſe thee in that action. 4

5 In reading, ſettle thy ſelfe to do it with attention. 5

6 After

6

6 After reading, apply it to thy self for thy instruction, in thy practise and imitation.

A Prayer to be vsed before reading.

O Lord, whose word is a two-edged sword to cut downe all things that shall rise vp against the same; blesse me I beseech thee in the reading of this thy holy and heauenly Word; prepare me with reuerence to read it; enlighten mine vnderstanding to vnderstand it, worke in me true obedience to submit my selfe vnto it; that I may lay it vp in the Closet of my heart, and bring forth in my life and conuersation through Iesus Christ.

This prayer is to be made before reading of the Bible: which holy Booke of God (beside other priuate reading of it) it shall be very good if thou read it after this manner, in thy house before thy family, one Chapter in the Morning, another at Meales, another in the Euening before prayer: Begining at the beginning of the Bible, and continuing to the end.

Of singing of Psalmes.

How to carry our selues in singing of Psalmes.

OFten sing vnto the Lord, & to thy soules comfort, in Psalmes and hymnes and spirituall Songs: behaue thy selfe reuerently in that action, bare-headed, and with due reuerence, as in the presence of the Lord: remember to sing *Dauids* Psalmes with *Dauids* spirit; sing with spirit, and sing with vnderstanding; regard that more then the tune. All the Psalmes be very good and comfortable, yet more especially thou maiest vse this choise.

Sing { *in the Morning,* *Psal.* 3. 5. 19.
in the Euening, *Psal.* 4. 92.
in time of heauines, *Psal.* 6. 13. 31. 91.

Ast. benefits, { *publikè,* *Psal.* 80. 90. 137.
priuate, *Psal.* 28. 126.

Commonly { *Psal.* 12. 15. 18. 23. 25. 26. 30. 34. 46
at all times { 47. 67. 80. 84. 100. 101. 103. 116
119. 146. &c.

A Thankesgiuing before Meate.

O Lord our God and heauenly F
ther, which of thy vnspeakeab
mercy towards vs, hast prouided mea
and drinke for the nourishment of ou
weake bodies. Giue vs grace to vse the
reuerently, as from thy hands, wi
thankefull hearts: let thy blessing re
vpon these thy good creatures, to o
comfort and sustentation: and gra
we humbly beseech thee, good Lor
that as we doe hunger and thirst for t
food of our bodies, so our soules m
earnestly long after the food of eterna
life, through Iesus Christ our Lo
and Sauiour, *Amen.*

A Thankesgiuing after Meate.

TO thee O Lord God, which ha
created, redeemed, continually pr
serued, & at this present time fed vs,
ascribed all honor, glory, power, migh
and dominion, now and euermore.
Lord preserue thy Church vniuersa
th

this Church in which we liue, the kings Maiesty, and the Realme: Grant thy Gospell a free passage; confound Antichrist, and all Heresies: Finish soone these dayes of sin, and bring vs to euerlasting peace, through thy Sonne our Lord and Sauiour Iesus Christ.

Whether you eate or drinke, or whatsoeuer you doe, doe all to the glory of God.

A Prayer for Morning.

Lord prepare our hearts to pray.

O Most mighty and eternall GOD, who art the Creator, Guider, Gouernour, and preseruer of all things both in Heauen and Earth; Vouchsafe wee humbly beseech thee, to looke downe with the eyes of pitty and compassion vpon vs misrable and wretched sinners, who at this time are prostrate here before hee, to offer vp this our morning Sacrifice of Prayer and Thanksgiuing vnto thee. And although wee be vnworthy, by reason of our manifold

nifold transgressions, to present our selues before thee: yet we humbly beseech thee, for thy Sonne Christ Iesus our blessed Lord and Sauiours sake, to accept of vs, and grant these our Prayers and Petitions, which we doe make vnto thee.

Wee render vnto thee, Lord, most mighty and most merciful, humble and hearty thankes for all thy blessings and thy benefits from time to time bestowed vpon vs; for our Election, Creation, Redemption, Iustification, Vocation, that measure of Sanctification in this life, and the assured hope of Glorification in the life to come: As also for our Health, Wealth, Peace, and prosperity: for the free passage of thy glorious Gospell; for sparing vs thus long and giuing vs so large a time of Repentance; as also for all other thy Benefits whensoeuer or howsoeuer bestowed vpon vs. We giue thee humble & hearty thankes more particularly for thy gracious protection of vs this night past

past, and deliuering vs from all the perils & dangers of the same. And seeing thou hast brought vs to the beginning of this present day, we humbly beseech thee, Lord, to protect and keepe vs in the same: watch ouer vs with thy prouidence: shelter and defend vs from all the assaults of the World, the Flesh and the Diuell. Keepe vs from all Sinne, especially from those sinnes wherto by nature we are most addicted: Make vs sorrowfull for our sins past, and seale vnto our hearts, wee humbly beseech thee, full assurance of the forgiuenesse of them in thy Son our Sauiour Iesus Christ. Increase our Faith, our Zeale and our Knowledge, and make vs daily more and more to increase in pietyand true holinesse. Set a watch, O Lord, before the doore of our hearts, that they thinke not; before the doore of our lips, that they speake not; before all the parts of our body, that they do not any thing which is amisse, or may breed offence. Blesse vs also, we beseech thee

in our calling wherein thou haſt ſet vs: proſper that which thou haſt giuen vnto vs, & which in thy feare we ſet our hands vnto. Stirre vs vp to imploy our ſelues faithfully, religiouſly, and induſtriouſly in our calling. Giue vs all things needfull for this preſent life; & grant that wee may ſo paſſe through things temporall, that our affections by them may not bee withdrawne from things eternall.

Neither doe wee pray for our ſelues alone, but for thy whole Church, and euery particular mẽber thereof. Comfort O Lord, them that are comfortleſſe, ſtrengthen the weake, vphold them that ſtand, raiſe vp them that are fallen; ſend help, comfort, and conſolation in thy good time, to all thy children that are in need, miſerie, ſickneſs, trouble or aduerſity. Bleſſe this church and Common-wealth wherin we liue. Enter not into iudgement with the great and crying ſins of the Land, but firſt remoue from vs our ſinnes, and then

then take away thy heauy iudgements, which either alreadie are fallen vpon vs, or shortly we must needs feare that they will befall vs. Giue thy Gospell a free passage daily more and more: conuert, or else confound those which repine and hinder the propagation of the same. Reforme those things which are amisse; and grant that thy glorious Maiesty may be exalted in this Nation euermore in sincere, pure and holy worship: Poure downe all thy Blessings both spirituall and temporall vpon our dread Soueraigne Lord the King, the Prince, and all their royall issue; grant them a long, happy, prosperous, and religious life here in this World, and in the world to come, life euerlasting. Blesse (good Lord) with all blessings, the Nobility of this Land, the Magistracy, Gentry, and Commonalty of the same: Be merciful vnto all those whom thou hast made neere and deare vnto vs: Send forth painefull Labourers into thy Harueſt, and blesse

those whom thou hast already sent; particularly, good Lord, in mercy behold thy seruant whom thou hast ordained to breake the bread of life vnto vs; giue to him, O Lord, the doore of Vtterance, let thy blessing rest vpon his labours: assist him in his Meditations, & in his Studies, that both by life and doctrine, he may be a guide vnto vs in the way which leadeth to eternall life. These things, and all other which thou knowest meet & requisite for vs, for thy whole Church, & euery particular member therof, we humbly craue at thy hands in the Name of thy Sonne our Lord & Sauiour Iesus Christ, concluding these our Petitions with that forme of Praier which he himselfe hath taught vs, saying: *Our Father which art in heauen, &c.*

A Prayer for Euening.

O Eternall God, and in Christ Iesus our louing and mercifull Father: Wee poore, wretched, and miserable sinners,

ſinners, doe proſtrate our ſelues before thy diuine Maieſty, humbly acknowledging, and from the bottome of our hearts confeſſing our manifold ſinnes and wickedneſſe, which from time to time we haue committed againſt thee. O Lord, we haue ſinned, we haue ſinned; our ſinnes are more in number then the Sands of the Sea, or the Haires of our Heads; neither doe wee know whither to flye for comfort and helpe againſt the ſame, but onely by appealing from thy Iuſtice to thy Mercy. To thee therefore doe we come, in the name and mediation of our Lord and Sauiour Chriſt Ieſus, humbly beſeeching thee for his ſake, to pardon and forgiue vs all our ſinnes, whether they be ſinnes of Omiſſion, or ſinnes of Commiſſion: ſinnes of ignorance, or ſinnes of wilfulneſſe; whether in thought, word, or deed, committed againſt thy diuine Maieſty. O Lord, throw them out of thy remembrance, that they may neuer hereafter riſe vp in iudgement againſt

gainſt vs to condemne vs, & grant vn
to vs, we beſeech thee, the aſſiſtance o
thy holy ſpirit, that wee may make
better conſcience of our waies, & wal
more zealouſly and ſincerely befor
thee then heretofore we haue done.
make vs heartily ſorry, as becomme
thy children, for that we haue offende
thee ſo mercifull and louing a Father
Frame vs daily, and faſhion vs to th
likeneſſe of thy welbeloued Sonn
Chriſt Ieſus our Lord & Sauiour, th
in knowledge and true holineſſe we
may glorifie thee before the world, an
by the fruits of pietie and righteou
neſſe, may be aſſured & certaine of th
ſpirit, and of the loue wherwithal tho
loueſt vs. Worke in vs a certaine Faith
and an aſſured Hope of thy promiſes
and true feare of thy Maieſty; a perfe
hatred and deteſtation of all ſinne an
wickedneſſe: worke in vs ſincere lou
towards thy children, and amongſt ou
ſelues, Patience, Knowledge, Vertue
Loue, Compaſſion, with all other gra
ce

es of thy Kingdome, that in all our
chauiour, thou our good God, maiest
e glorified by vs, and in vs.

Stirre vp O Lord, our dull and slug-
gish nature, to call vpon thee continu-
ally: Frame vs wholly vnto thy will, &
make vs to bee content in what estate
soeuer it shall please thee to set vs; that
so wee liuing here in this world in thy
feare, and dying in thy fauour, in the
end may attaine to a ioyfull resurrecti-
on vnto eternall life.

In the meane while, good Father, be
mercifull vnto vs in the things of this
life, euen so farre forth as thou shalt
see it most meete and requisite for vs.
Grant vs, if it be thy blessed will, the
continuance of the blessing of Health,
Peace, and Maintenance; and together
with them, we beseech thee, let vs haue
thy holy Spirit to instruct vs in the
true & lawfull vse of thē, that we may
more earnestly and seriously labour in
our places and callings wherein thou
hast set vs, to the promoting & increase

of

of thy Kingdome, and to the bene
and comfort of thy children. Be mer
full, good Lord, vnto thy Church v
uerſall, ſcattered abroad vpon the fa
of the whole earth; ſend helpe & co
fort to all our brethren whereſoeu
which are in need, affliction, or miſe
beate downe the fury & rage of An
chriſt, and his kingdome, and da
more and more increaſe the numb
of thy faithfull flocke.

And foraſmuch as it hath plea
thee, in mercy, aboue all other Natio
of the earth, to powre down the ſwe
ſtreame of thy bleſſings vpon this li
Iland in which we liue, by promoti
of thy Goſpell, and ouerthrowing
Idolatry; we beſeech thee to contin
it towards the ſame, and to eſtabliſh
this thy Church, a pure, perfect, a
ſincere regiment thereof, that in
ſame, thy moſt glorious Maieſty m
be exalted in ſincere, pure, and ho
worſhip, and that this thy Church m
flouriſh and increaſe, being throu
t

thy safe protection, ayded, supported, and miraculously defended. Guide and rule, we beseech thee, with thy holy Spirit, euery part and member therof, especially thy gracious Seruant, our dread Soueraigne Lord and King: grant vnto him, O Lord, a pure and perfect zeale, aboue all things to promote thy glory, giue vnto him the Spirit of Wisedome, Discretion, and Gouernment, that with all equity and iustice, hee may see this whole Realme peaceably & quietly gouerned: Deliuer him, O Lord, as hitherto most wonderfully thou hast done, from all forraine and home-bred Traytors; & grant vnto him, if it be thy will, a long and quiet raigne ouer vs, to the benefit of thy Church, and the aduancement of thy glory. Blesse also, wee beseech thee, with abundance of blessings, both spirituall and temporall, the young Prince, with the rest of the King and Queenes Royall Issue, and make them worthy instruments of thy glory, when time

time and occasion shall serue therunto. Blesse, O Lord, the Nobilitie, the Gentry, the Communalty, all the estates of this Land: Comfort all them that are comfortlesse, and remoue thy heauie Iudgements from those places and from which they are fallen. Lastly, for ourselues, we become againe humble petitioners vnto thy diuine Maiestie; Blesse vs, O Lord, and this whole Family with thy grace and peace: make vs thankefull for all thy blessings from time to time bestowed vpon vs; forgiue vs the sinnes which this day past we haue committed against thy diuine Maiestie. And as thou hast brought vs to the beginning of this present night, so protect, guide, and defend vs, we beseech thee in the same. Deliuer vs, and all that doth belong vnto vs from Fire, Robbery, or any other Perill or Danger which this night may befall vs; giue vnto our bodies rest and sleepe, that they may be the better enabled to vndergoe those places and callings, wherein

wherein thou haſt ſet vs: watch ouer vs, ouer our ſoules, and keepe them from all ſinne and vncleanneſſe, from all euill motions, idle fantaſics, vaine Dreames, and ſiniſter imaginations, and prepare vs daily more and more againſt the comming of thy Sonne Chriſt Ieſus. And now, O Lord, wee haue commended our ſuits vnto thee, our Vnderſtanding is weake, our Memory is fraile, and we are not worthy to pray vnto thee; more vnworthy to receiue the things wee pray for: and therefore we commend our ſelues and our Prayers vnto thee, in the name and mediation of thy Sonne our Sauiour, humbly begging and crauing al things elſe needefull for vs, in that forme of Prayer, which he hath taught vs ſaying, *Our Father which art in Heauen, &c.*

FINIS.

George Webbe.